

CHURCH SCHOOL OBJECTIVES

W.E.CHALMERS

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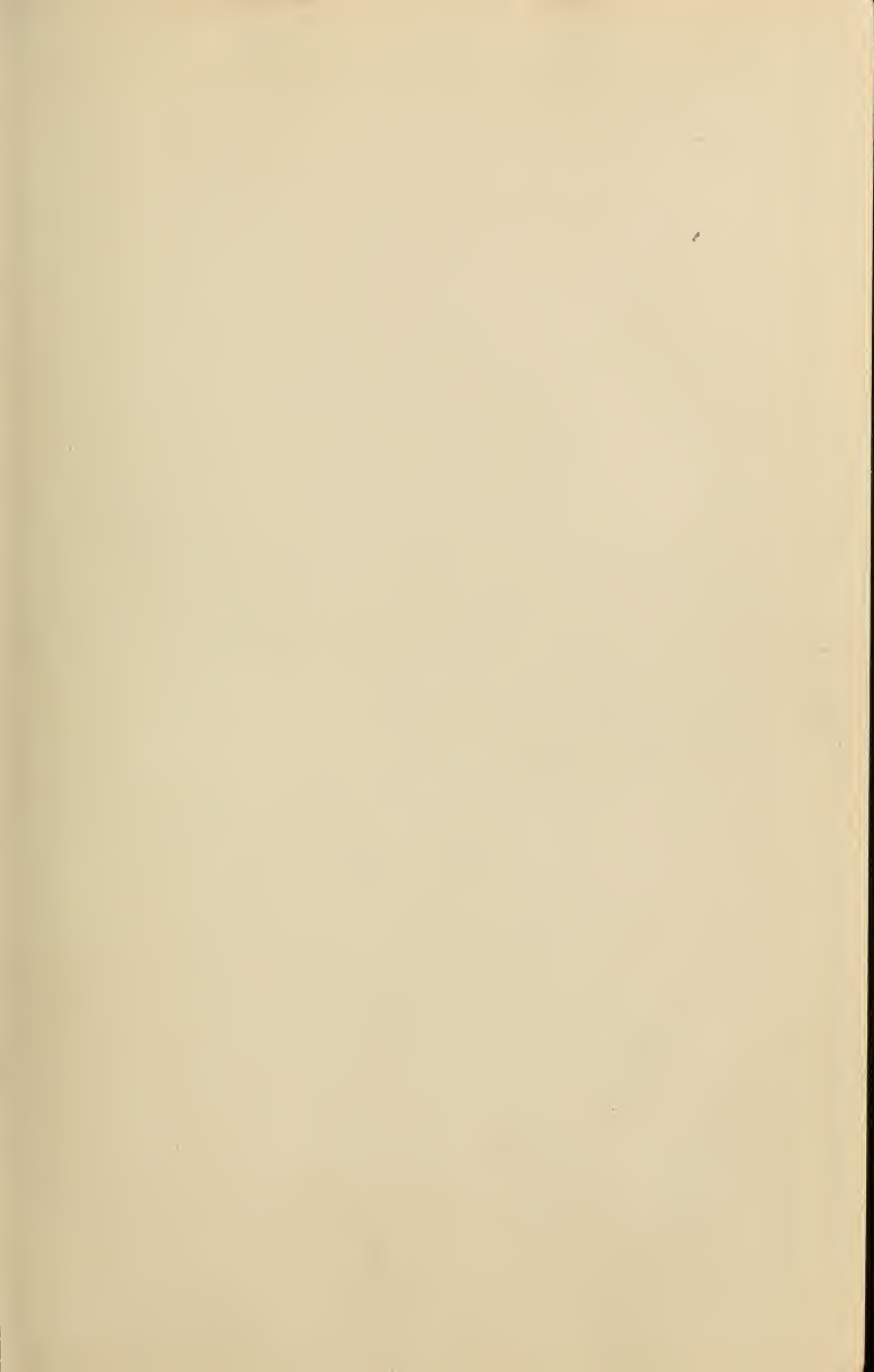
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“BIGGER AND BETTER SUNDAY SCHOOLS”

A MANUAL OF STUDY AND WORK FOR THE WORKERS'
CONFERENCE OF THE SUNDAY SCHOOL

Edited by
WILLIAM E. CHALMERS



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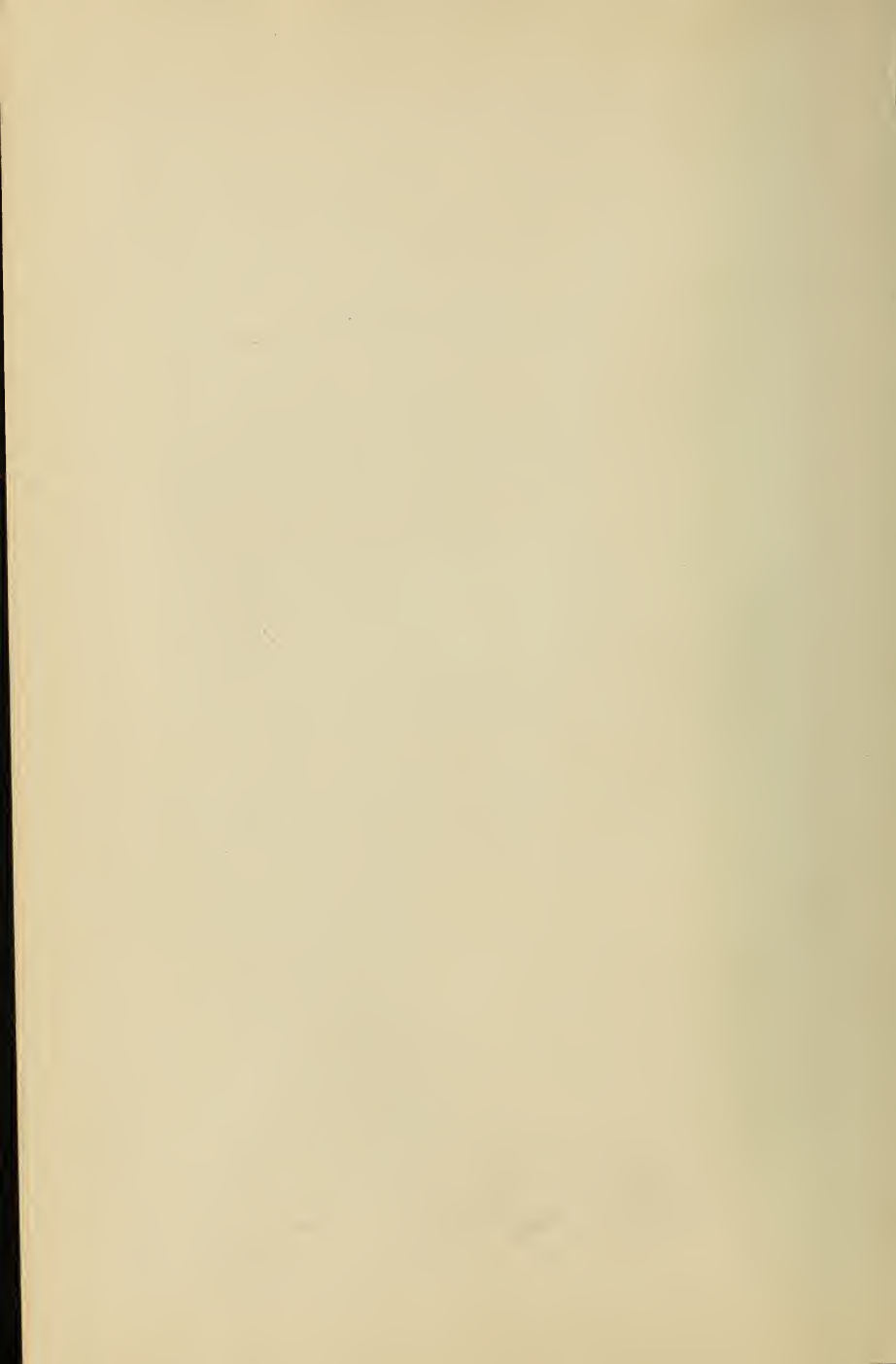


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FOREWORD

THIS brief manual is designed to furnish a year's program of study and work for the Sunday School. It is not intended to cover every phase of Sunday School organization and effort. It affords a program of study for the regular monthly meeting of the Workers' Conference or Teachers-Officers' Meeting. It also expects the Study Meeting will be followed by an earnest and well-planned effort. The total result of this program of advance ought to be a Bigger and Better Sunday School.

The writers of the various chapters are specialists in their several lines. The editor has simply assembled the material and given it a common form.



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CHAPTER I

PLANNING FOR A BIG YEAR

The program will not work itself. While the Bigger and Better Sunday School program carries a certain amount of weight and influence because of its intrinsic value, let us be reminded at the outset that if any or all of its objectives are reached, it will be by means of definite planning and labor. The program needs to be studied carefully and specific plans made for carrying it through to completion. Do not imagine because these objectives appear worth while that the entire school working force will be deeply interested at once. Plan to capture their interest for each successive objective and goal.

Use the monthly conference of workers as the means to this end. Undoubtedly, one of the best ways to put across a Sunday school program is by means of the monthly Workers' Conference. While it is possible for one man in the school to do quite a bit by way of advance ideas and work, yet no one school can reach its possible goal of attainment without the hearty support of practically all its working force. "We cannot successfully legislate beyond the point to which we educate" is suggestive, and all wise leaders will see that the right kind of educational agitation and propaganda is carried on before a vote is recorded on progressive movements. There is need of the vision becoming the property of all, and it takes time to give visions. Through study and

reflection and conference it is possible for the workers to become enthusiastic supporters of every objective in this great program.

Campaign Committee

Strong executive leadership is necessary to any successful group enterprise. After the Workers' Conference has decided to enter the campaign for Bigger and Better Sunday Schools the next consideration must be the selection of the best leadership available for the year's effort. Needless to say that this choice of a small campaign committee ought to be made with extreme care. It ought to be appointed as early as possible. The superintendent ought to be a member of the committee. A small sum of money ought to be allowed the committee for its necessary expenses. The duties of this committee are three-fold: (a) Responsibility for each month's study meeting of the workers' conference; (b) responsibility for the campaign of effort which is to follow each study meeting; (c) responsibility for keeping the local school in touch with the general movement by reporting to the school what is happening in other schools, and by reporting to headquarters what the school is planning and has achieved.

The Monthly Study Meeting

It is best to plan the programs of the Study Meetings several months ahead or for the entire year. One person should be in charge of the program for any given meeting, choosing for his assistants three or four persons to whom he will assign definite subdivisions of the main topic. In assigning the topics he should have two things

in mind, the actual situation in the local school and the ideal condition with its reasons.

1. The one who has the task of reviewing the actual condition of the school on any given subject can often present his matter most effectively by use of the black-board, employing statistics or a graph.

2. Use two or three persons for the presentation of the ideal plan and the reasons upon which it is based. See that these persons have information and literature. Practically everything depends upon the way in which these persons accept their responsibility for this task. If they study the problem diligently, read chapters and books upon the topic, visit other schools for observation purposes, correspond with specialists along this line, they will be able to write a paper or give a ten-minute talk that will bring clearly before the conference specific possibilities. The general topic should be broken up into three or four subtopics, as for instance, on "Finding and Training Leaders."

- a. Where and How Discover Prospective Leaders?

- b. What Means and Methods should be Created for Training Purposes?

- c. Church Supervision and Support of the Training Faculty.

Now let the pastor and superintendent give ready assistance to those selected to prepare the topics by loaning them texts on the subject, assisting them in outlining, and giving them addresses of Sunday school folk and headquarters with whom correspondence might be carried on; and almost every worker will do his share.

After two or three papers have been read, each bearing directly upon the realizable ideal, let the chairman take

charge of a discussion period for 30 or 45 minutes, during which time members of the various classes and departments will speak upon the topic, their arguments based in part upon the vision given through the reading of the papers. It is important that the discussion be carried on with the expectation of a practical effort on the part of the school. The purpose of the conference is not alone that of giving vision but of using the vision for immediate ends. The problem should be solved, the needs met. If papers have been written after diligent study and observation, and if the discussion has been carefully directed, then the next step can be taken.

Bringing Things to Pass

The Campaign Committee should not permit any monthly study meeting of the Workers' Conference to adjourn without some action approving a definite plan of effort and making provision for putting the plan into effect. In the study program, the principles and aims having been reviewed, a motion can now be made relative to solving the problem, overcoming the difficulty, attaining the standard, reaching the goal. There should be freedom in the discussion before the vote is taken, and if the first two steps have been carefully considered it is more than likely that the conference will adopt a program of activities for the month or quarter looking toward meeting the needs and reaching the goal.

At this point the Campaign Committee is ready with a recommendation that the special effort of the month be given to the committee they are prepared to name. This special committee will bring the action of the Workers' Conference before the entire school body as a recommen-

dation. Thus the school feels the matter is worthy of support and in practically every case will ratify the action of the conference. Sunday school spirit is thus engendered, and if the objective is brought before the school every Sunday for prayer it will greatly help. Right here let it be clearly understood that the passing of the resolution does not solve the problem. If attendance is to be increased the school members must work along certain lines of endeavor; if equipment is to be secured, even though the money is in the treasury, it must be purchased, placed, and rightly used; if evangelism is to be stressed, then certain classes and individuals should be personally interviewed, preparation classes for church-membership organized, results conserved.

The Appendix contains recommendations of a list of books. It would be well to have some of these books for their use. In many cases the State or City Director can supply suggestions of helps and leaflet literature. It would be stimulating and suggestive to learn how another Sunday school is planning or has achieved the same piece of work.

The Campaign Committee will understand that its task is to produce and conserve results. In some cases the special work can be completed within the month and a final report made to the Workers' Conference. In other cases the effort will reach into the following month. In every case an earnest attempt should be made to complete a given task and add a permanent result to the school.

The Campaign Reporter

A third task of the Campaign Committee is reporting. It ought to report to the school and to headquarters. The

school is not alone in this big effort. It is marching forward with many other Sunday schools in your own State and in the nation. The campaign in the local school will be stimulated as the workers are made acquainted with the triumphs which have been won on other battlefields.

Make it somebody's responsibility to report to your higher officer—the State or City Director of Religious Education. He desires some report of (1) the year's plan as adopted by the school, and the results of your special efforts, (2) increased membership and improved attendance, (3) teacher-training classes, (4) advance in departments, (5) building improvements, (6) evangelistic results, (7) cradle roll increase, (8) Vacation School plans, and (9) delegates registered for the Summer Assembly.

The final result of this kind of action taken monthly will be to bring about educational unity among the workers. Catching a common vision of the ideal, the workers will pray and labor with unwonted zeal. Sunday school spirit will be created, and the entire school body will catch something of the enthusiasm of its leaders. The Workers' Conference will become the very center and heart of the school, pulsating life and energy to all departments and activities. Surely this is a simple way to attain. But let no pastor or superintendent slight it because it looks simple. It demands work on the part of the leaders. Topics must be carefully thought out and assigned to selected individuals at least a month in advance. Books and other literature must be placed in their hands, the discussions must be to the point, support must be won for the motion. Any workers can see

at once that by this kind of action the school will take advanced positions in the matter of increased membership and regular attendance, trained leadership, improved building and furnishings, evangelism and preparation for church-membership, work for little children, and summer vacation plans. The close of the year will show the school far in advance of its standing at the beginning, while at the same time the workers will have developed a method of handling school problems that will help them meet most of the needs that may arise in the future.

CHAPTER II

MEMBERSHIP AND ATTENDANCE

The Protestant Churches of America stand convicted of the spiritual neglect of the Childhood and Youth of America. Over 27,000,000 of nominal Protestants under twenty-five years of age are not enrolled in any Sunday school or other institution giving regular religious instruction.

Such a statement is a ringing challenge to every live pastor and to every Sunday-school officer and teacher. In self-respect our churches cannot allow such conditions to prevail longer and not make an organized enthusiastic effort to meet the challenge, and enroll the boys and the girls and the young people in our Sunday schools. Further, the day has come when we want the older people as well as the younger ones enrolled for Bible study. Fathers influence the boys, and mothers are an example to their girls in other walks of life. Why should they not be in this fundamental part of the influence and the life of the church? Every soul in the community should be reached with an invitation to study God's word. In our day the wail of the Psalmist, "No man cared for my soul," ought never to be true in a Christian community. The margin of the Bible suggests "sought after my soul." The spirit of a live Sunday-school drive for more members is exactly described in these words "sought after," and in the words of Jesus in the parable where the shepherd sought the lost sheep "until he found it," and having found, we gather them in.

Awaken the Interest

It sometimes requires considerable urging to get a complacent and self-satisfied school to realize its duty to enlarge its borders. Just as a non-missionary church is spiritually dead, so a non-growing Sunday school is stultified. There will always be those also who think the effort useless. A sermon by the pastor, a talk by a visitor on what some other school accomplished, the persistent effort of a pastor, superintendent, or teacher with a vision is often needed to get things started. After having aroused in the Workers' Conference a sense of responsibility for those who might be in the school and are not, and having decided to enter upon a campaign for new members, there are certain necessary next steps. The very first of these is a review of the condition of the school to see that all is in good working order. Before asking extra work of the car the motorist tightens the nuts, greases the gears, fills the tanks, examines the tires. Small use to add new members to a boy's class that has no teacher. One of the first efforts will be to provide a teacher for every class. The cordiality of our invitation will be doubted if there are no extra seats for new comers and not enough song-books to go around, so attention must be paid to our equipment. All that can be done to brighten the Sunday-school surroundings and to improve the order and efficiency and attractiveness of the school program will contribute directly to the success of a membership drive. A solemn face and manner are expected of ushers at a funeral, but the Sunday-school usher should be chosen for his cordiality. His hearty hand-shake makes the stranger feel at home.

The Survey

Who is there to invite to the school? Those who once were members; members of church families who do not attend; any one who attends no other school, and newcomers who have not attached themselves to any church. How are these new members to be found? It is not enough to depend upon the vague and indefinite knowledge of the teachers as to where new scholars are to be found. The only sure and thorough way is to have a systematic survey of the entire neighborhood from which the Sunday school draws or should draw its support. For the school survey is a necessary annual event. Population is constantly shifting, new people are coming in, new houses are being built, last year's figures cannot be relied upon for this year's work.

In smaller communities it may be sufficient to conduct the survey once in two or three years, though the danger is of too infrequent rather than too frequent repetition.

A Survey by all the Churches or by One Church?

Once in three to five years (depending upon the rate of change in the community) all the evangelical churches ought to unite in a thorough, systematic community canvass. For this task careful organization must be made, months in advance.

Within the three- or five-year period each live church within the community ought to go out with its own special invitation. In a spirit of Christian comity care will be exercised to avoid any suggestion of proselyting. When a family expresses a preference for another church, the canvasser ought warmly to urge their attendance and

loyalty to that church, and a record should be kept so as to notify the pastor and Sunday school of their choice.

But the larger number of families in the ordinary community are indifferent toward church and religion. They have no preferences that have any influence in their lives. In a general survey when cards are sorted among the churches, and a certain machinery must be put into operation before another party calls (if they ever do) and extend them an invitation, this class of the religiously indifferent are likely to suffer.

When one warm-hearted church goes out into the community because it is seeking men, women, and children, it will take advantage of the first call and any opportunity which that call affords, to press home a personal, gripping invitation. No doubt will be left in any one's mind but that somebody wants them, wants them particularly, and if they don't come next Sunday to the Baptist Sunday school somebody is going to be disappointed. Why, the visitor even offered to call on Sunday and take them to the school and introduce them!

The Invitation

For a survey two sets of cards should be prepared, an invitation- and a record-card. The invitation-card should be a neat, attractive card of about post-card size, having printed on one side a word of explanation and a cordial invitation something after the following manner:

The churches of this community extend to you a very hearty welcome to worship with them. There is a place for each member of your household in the Sunday school. If you have not already done so, we urge you to bring the children and enjoy with them the privilege of study and fellowship which the Sunday school

offers. There is good singing, an interesting talk, a warm welcome awaiting you.

On the reverse side of the card should appear a list of the churches cooperating in the survey, with the location, name of pastor, and time of regular services. If the school is conducting the survey alone, the card will naturally contain only the notices of that church, and the invitation will read something like this:

A cordial invitation is extended to you to attend the services of the _____ Church. If you are not attending regularly elsewhere we wish you to know that there is a place in our Sunday school for you and all the members of the family, from the Cradle Roll to the adult classes.

The record-card for the survey should be prepared with ruled spaces for:

Family name _____

Address _____

Children _____

Other members of household _____

Church preference _____

Remarks _____

This card is for the use of the canvasser only and should be carefully filled out after the invitation-card has been given as a means of introduction. There is no impertinence in the questions and none will be suspected when the canvasser has explained the reason for the call. But some people will not be at home, and a return call will be necessary. In such cases the address should be

carefully filled in on the blank card so that no one shall be missed on the second round.

Dividing the Territory

Having prepared the cards the next step in preparation for the survey is a carefully drawn map of the section to be covered. From this will be made the assignment of territory. In a cooperative effort each school usually assumes responsibility for the survey in a given section. This makes it easier to check up the results and place responsibility for any failure to do the assigned work. Within a given section the work should then be allotted to the workers, each being given a definite portion. Usually it is found advisable for two to work together. There is more cordiality and sociability about the invitation in that way and approach to people is easier. There should be an agreed time within which the survey is to be completed. If the territory is well divided, a week should be sufficient. In any case it should not be allowed to drag. Local conditions will decide the day and time of day that is most convenient for the survey. Many have found Sunday afternoon the most favorable time, others find the early evening better.

Those chosen to make the survey should be mature men and women. It is not a task to entrust to children or very young people. Each district should have its captain, whose duty it is to see that his workers have been appointed to cover his entire territory, that substitutes are provided if necessary, that each one thoroughly understands his duty, and that the necessary invitation- and record-cards and pencils are provided. It is the captain's duty to get a report from each of his workers, collect the

record-cards, and arrange for any necessary return calls. The captains together with the committee will carefully go over the survey-cards and tabulate the results for future reference, then turn over to each church those cards belonging to it.

The Membership Drive

It is only after this survey has been completed that a thorough and systematic drive for new members can be begun.

With the results of the survey before us we can know definitely what our task is. Unless the survey is made before the meeting of the Workers' Conference which this chapter is discussing it will be necessary to appoint an Invitation Committee to receive the report of the survey and place a follow-up work of visitation and invitations. Going over the list carefully, the committee will enlist the aid of the pastor, the church visitor, teachers, Sunday-school officers, Home Department visitors, Cradle Roll superintendent, and members of the different classes. By every sort of friendly, personal, neighborly touch we must seek to make the follow-up of the survey a real missionary effort.

The Goal

This should be nothing less than the enrolment of every available man, woman, and child in the community. The canvass should have in mind the Home Department and the Cradle Roll as well as every other department of the Sunday school. True, this is the ideal, and we shall probably fall short of its full attainment; but the higher the aim, with an abundance of intelligent labor, the larger the

success. Such a goal appeals to men when a live program is offered. They like to link up with a school that is worth while in numbers as well as in other achievements. Few men are so bad that they do not have some sympathy for a good life. They understand that the Sunday school is in their midst to help boys and girls and men and women, and so to help homes and all the best in life. Prayer, patience, and perseverance, with tact and good cheer, will reach indifferent parents and skeptical men who like to see things done.

The Motto

A motto of the right sort stirs the boys and the girls and the young people. "We are all here" may serve in some schools. You recall the answer of Cornelius to Peter after Peter had seen the wondrous vision with the sheet let down from heaven. The background is wholesome for many a Sunday school. Not just the bright, prettily dressed ones do we want. We must have them, and we want to lead them into the joy of winning the neglected ones, the poor little ill-dressed waifs and the neglected older boys and girls and young people—older folks too. "We are all here" is up to date in happy song, and it has Biblical and psychological dynamite for a Sunday-school campaign to awaken and capture a community.

A Membership Contest

A spirit of friendly rivalry stimulates the effort to bring in new scholars. It is sometimes undertaken between two schools, in which case the contest should be hedged about by certain restrictions. The competing schools

should not tap the same territory, and no gains should be counted unless they show some measure of permanency, such as one-month's or three-months' attendance.

Within the school a contest may be carried on between certain classes or by dividing the school into the Reds and the Blues. Buttons may be distributed and a reward offered, such as a banquet for the winners, given by the losers at the end of a definite period, say three months.

Advertising

The survey has been the first step in advertising the existence of the school. Interesting news items for the column of the local paper telling of the drive for new members, announcing the captains of the Blues and the Reds, little personal items about the meetings of the Men's Class, the ball-team of the Intermediates, and many other facts will serve to keep the school before the public. A small advertisement may be run each week announcing the time of and place of the Sunday school. Attractive posters in the neighboring store windows, or on the church bulletin-board, announcements from the platform, notices in the church calendar, invitation-cards and postals mailed to all on the survey list, and many other means of calling attention to the school may be used.

Special Programs

Strangers are attracted to a church or school when there is something going on that shows the school to be alive and interesting. For this purpose special program features, such as orchestra numbers or a special speaker, may be played up. But any feature of that sort must not encroach upon the lesson period. A large school in an

Eastern city in its zeal for increased attendance put on various attractions which entirely swamped the school program. The crowd came to be sure, but very few became permanent additions to the school.

Making Them Want to Come Again

When by our canvassing and advertising, our personal invitations, our telephone calls, notes, and post-cards; when by calling for them and being refused once but calling again; when by much patient persistence in well-doing and many prayers for grace and guidance we have persuaded the stranger to attend the school, how shall we persuade him to come again?

1. *A cordial welcome at the door.* It is very discouraging to enter a strange room and feel oneself the center of all eyes and not know where to stand or sit or whither to go. Ushers should always be at the door to welcome strangers with a pleasant word and hand-clasp, escort them to the proper department or class or provide them with seats in the visitors' section until the enrolment officer can attend to them. The ushers should see that visitors are supplied with hymn-books and Bibles.

2. *Entering a class.* All the previous work may be undone by the attitude of a class toward a new-comer. If there is a spirit of exclusiveness or snobbery, there can be no real cordiality of welcome. It is a very important part of the teacher's work to build up in her class a feeling of good fellowship through social contacts and class organization, but these must be permeated by the Christian spirit of neighborliness to be effective in the spiritual growth of the members. Especially in classes in certain

teen-ages the teachers need to nourish carefully the right class attitude. Class prayer-meetings will help and talks with certain members of the class.

3. *Recognition of new members.* The visitor should be urged to enroll as a pupil in the proper class and should sign an enrolment-card. A simple recognition service for new members may be conducted once a month, when all new members are asked to stand or come forward, and the superintendent says a few words of welcome.

4. *Attractive general exercises,* good singing, earnest praying, businesslike reports, varied program, a well-prepared teacher, and an attentive and cooperating class make the visitor feel he has gotten something worth while and worth coming for again.

5. *But old habits are difficult to break* and new ones take a long time to acquire. With many of those whom the membership campaign has attracted to the Sunday school it will be necessary to exercise great patience. They must be reminded again and again by telephone, by calling for them, by a word dropped as they are seen at school or on the street.

Rev. A. E. Henry in "A Working Plan for The Church School" suggests the following:

A Cradle Roll Reception for mothers and babies held in the afternoon with toys for the babies, refreshments for the mothers, a plaything or picture-card to take home, and some one to take a group picture.

A Primary Party, mothers invited, games and a story for the children.

Home Department Social; get church-members to volunteer the use of their cars so that the aged and the semi-invalids may attend.

Camp-fire and Egg-roast or a hike for boys' and girls' classes, separately.

Father-and-Son Banquet.

Mother-and-Daughter Luncheon.

Regular business and social meetings of men's and women's classes.

Making the Attendance Prompt and Faithful

Ask the secretary to dig into the records and show by a curved line on a chart the average attendance for several years. Analyze the report by classes (in a small school), departments, and sexes. Note the largest irregularities.

Ask the secretary or a special investigator to go into the causes of absenteeism. It will be necessary to distinguish between real and reported causes.

Tardiness will need to be examined. Secure the facts. Any investigation of the reasons for tardiness will help in the correction.

Helps

Records need to be kept faithfully. There may be carelessness by the class officer or the school secretary that needs remedying. The secretary's report ought to record promptness and tardiness.

Reports of individual attendance and promptness will be a great help. Some well-organized schools aim to give parents and scholars a quarterly report. A quarterly summary can be made from the superintendent's desk, giving special honors. A good plan for weekly report of attendance calls attention to the percentage of enrolment by departments.

Promptness in opening the school session will help establish habits of promptness. A chronic weakness of many schools is the uncertain hour of beginning. It is small wonder scholars become careless when leaders set a pitiful example.

A goal of a higher average attendance set for a quarter or a year sometimes helps. After investigating what the school has done in average attendance careful consideration should be given to a reasonable advance. This new mark should be voted by the Workers' Conference and the school. Each Sunday's report will then be compared with the goal which has been set.

Promotion of scholars from department to department ought to depend in part upon faithful attendance. On Promotion Day attention ought to be called to the regular attendance.

Interesting sessions are, after all, the most effective in securing faithful attendance. If the Sunday-school session grows monotonous and lifeless and long, it will be hard to drag them in with a pair of oxen. Constant effort must be made to make the program varied and appealing to all. It will also be the purpose of the school leadership to give definite responsibilities of service as rapidly as possible. More and more we will expect them to come because they have something to do for their Master. Even a small task, such as that of class secretary, will often serve for this purpose.

Special Schemes

Schools which are suffering alarming irregularities in attendance face the necessity of making a special effort. The following plans have been tried with success:

1. *An attendance contest.* Similar to a membership contest and sometimes joined to it. It usually runs for a quarter and puts the boys' classes against the girls', or department against department.

2. *A Yellow-line report.* A superintendent called seventy per cent. a fair average and gave it a red line; eighty per cent. was a blue line; and sixty per cent. was a yellow line. In the weekly report classes were ranked at the red line, above the blue line, and below the yellow line. It mightily stirs class pride and puts pressure on absentees and tardy folks.

3. *A minimum efficiency standard.* One school asked each class to set itself a minimum efficiency standard including attendance, giving, prepared lesson, and new members. The reports by percentage based on the minimum standard, with special mention of honor and super-honor classes, created a wholesome rivalry.

CHAPTER III

ENLISTING AND TRAINING WORKERS

Every new advance in church school work must wait for some one or more workers who have a vision of the need, confidence in the possibility of doing the task, and the knowledge and skill needful to carry it to a successful issue. The task of our Workers' Conference this month is to study carefully the whole question of enlisting and training those who are to lead in the church school.

The following program is suggested as an outline for this study :

1. A series of short talks or papers on topics selected from the headings of the following paragraphs. From the material given and the references to books and leaflets, an interesting short talk or paper may be planned.

2. A discussion of the situation in your own church, in the light of the facts presented.

3. Formation of a working plan for the church. Every church, however small, should have a workers' training-class. Larger schools should develop a complete Training Department.

4. Appoint some one as teacher of the training-class or as Director of the Training Department of the school.

I. THE NEED FOR TRAINED LEADERS

It has been found by those who study the problems of farm and orchard that it is needful to understand some at

least of the needs, characteristics, and laws of growth of plants, grains, and fruit trees in order to succeed well in agriculture or horticulture. Relatively more must be known if one is to succeed with poultry or live stock. Much of what needs to be known for such success can be learned in a short time. Much more can be learned by longer study. So in addition to the regular courses of study offered in our agriculture colleges, there are practical short courses which give immediate and usable knowledge. The farmer deals with living things, therefore he must be trained.

But as the touch on life comes to be more intimate and on higher planes, more care must be taken to make sure that he who takes life into his hands or who touches it in any way knows at least the more essential facts about it, and has some skill in doing what he is to do. We therefore license auto-drivers only after a certain needful amount of knowledge and skill can be shown. We prescribe and require certain amounts of school work to be mastered before one may dispense drugs, teach school, or practise medicine. But not all people think that such requirements should be demanded of those who touch life most intimately, and at its highest level, in teaching a class in our church school. Too often the thought is "Any good person can do that." That just any good Christian can teach a Sunday-school class is, however, a thought fast disappearing from thoughtful Sunday-school circles, and in its place comes the conviction that at least a certain amount of definite preparation for this work is not only desirable but indispensable. Upon the deepening of this conviction, until it finds expression in an adequate program of training leaders in each of our church

schools, depends the advance so much sought and prayed for in our church school work.

Immediately following the World War and while the lessons so vividly taught by its terrific experiences were fresh in every mind, a large number of leading men pointed out the lessons which these experiences should teach the churches. The war experiences have measurably dimmed, but the need for leaders trained to the particular tasks they are to perform is even more urgent today than it was then. The long, hard task of reconstruction and upbuilding demands the best of metal and the finest tempering and sharpening of minds for the task of church leadership.

Impressive Quotations

"We may be sure there never was a time when trained young leaders have been more needed than they will be after the war. The unprecedented destruction of the young educated leaders of European nations itself lays special obligations upon American trained youth. The greatness of the problems that will have to be faced at the close of the war, as well as the great constructive enterprises of peace then to be achieved, further emphasizes the need."—*Henry Churchill King, in Religious Education, August, 1917.*

"‘Things will be different after the war,’ is on every one’s lips. Such expectancy—and always the implication that things will be *so much better*.

"Will conditions be better after the war? In democracies only if the people so will it. The world is ready for change. Old customs *are* broken. But unless Christian leadership is given, better perhaps that old customs still

held. The political heeler, the organization—religious or otherwise—with selfish motives now have their chance.”—*A. J. W. Myers, in Religious Education, August, 1917.*

“This war opens up possibilities of good and evil for the future as much surpassing those created by preceding wars as this war itself exceeds those others in scope and magnitude. It is thinkable, it is possible that it should so end that all the treasures spent and blood shed should have been wasted, lost, and worse than lost. It is possible that it should usher in a new age of the world so far superior to any preceding age as not indeed to justify those who brought on the war, but richly to compensate for all the spent treasures and the poured-out blood it has caused. Which shall be the outcome will be determined in part by the issues of the battlefield, but in part also by what men and women in Europe and America think and say and do at home while the armies fight.”—*Ernest D. Burton, in The Standard, September 29, 1917.*

“There has never in the history of the nation been such a need for trained men in every field of service as today. The decade before us is one of the largest possible opportunity for young men and young women who have prepared themselves for service.”—*The Standard, September 29, 1917.*

II. SUCCESSFUL METHODS OF CONDUCTING STUDY CLASSES

The following practical methods of conducting training-classes are gleaned from a wide field of observation and represent in each case numbers of successful efforts under varied conditions of equipment and leadership.

A careful study of these various methods will help you find the one best suited to your needs.

The Training-class at the Sunday-school Hour

This plan may well be called the central factor in training church workers. However present workers may be qualified, this takes care of the future.

Members of the class should be at least sixteen years old and should have good training in the contents and meaning of the Bible, such as would be furnished by good work in Keystone Graded Lessons or similar courses of study. They should be carefully selected for this particular class and released from their other class relations for the study period, though they oftentimes retain former class relations for social and service work. While the membership of the class should never be limited to those who expect to teach in the church school (we need trained workers for other phases of work), each one should be definitely intending to do some kind of church work; just what, may well be left, in many cases, to future developments.

The teacher of this class should be the best possible person for this particular kind of work. If necessary, such a person should be released from other work to teach the future working force of the church. Excepting in special emergencies, he could not do a "more important task"; there is no task more important than training the workers who are to do the work.

The class should have its own room with sufficient equipment and helps to do the very best work possible. While the members may participate in the opening worship of the school, they should be left undisturbed at the

close. It requires about that additional amount of time to fix these important matters in mind.

The Study Period of the Monthly Workers' Conference

Every progressive Sunday school has a regular meeting of its officers and teachers each month to discuss and plan its work. Not every Workers' Conference has discovered the helpfulness of giving at least thirty minutes of each program to a definite study of Sunday-school methods based on a good text-book. When this is regularly done, not only is the help derived from careful study of a good book secured, but also the discussions and planning of the other periods of the conference will be better grounded and more apt to succeed.

The course of study should be carefully selected and popular methods of class work used.

An Emergency Class for Present Teachers

Facing facts as they exist and not allowing ideal considerations too much place, we must admit that in many churches an emergency exists for training our present workers, many of whom have been thrust into important positions with little or no preparation for the work. All that can be done should be done to equip the better these faithful people. It is a case of winding up the watch while it is running.

Many of our most successful training-classes are of this emergency type, meeting at a convenient time during the week or in conjunction with other stated meetings of the church. Naturally in these classes more liberty must be given to select such elements of a regular course of study as will meet the more immediate needs of the

situation. After some foundation work has been done in the study of the Pupil, the Bible, and Methods of Teaching, it is well to relate closely the further studies to the task in hand and use the "project" and "present-problem" methods of teaching. Fortunately in our series of Judson Training Manuals and the special "Third Year" text-books of the New Standard Course of study, we have just the guides we need for such study.

A special method of meeting for this emergency has been found in

Intensive Study Classes

In following this plan, those who are to constitute the class are selected and pledged to do the work: the text-book to be used is chosen, ordered, and placed in the hands of the pupils at least one month before the class sessions begin. A full week or ten days is then set aside to be kept clear of other engagements to such an extent that from one to two hours each evening can be given to intensive recitation and discussion of the ten lessons which usually constitute the section of work to be done. Some of the outstanding classes that have used this method are Calvary, Akron, Ohio; First Baptist, Geneva, N. Y.; and Grace, Camden, N. J., where part of the third year's work was done intensively.

Church-family-night School

One of the most enjoyable features of modern church-school work is the midweek Church-family-night School. The essential features of this plan are:

It is an enlarged program for the regular midweek church meeting with educational features to the forefront.

The evening begins with a church supper, which should be served as nearly as possible at cost so that every one can attend. Good fellowship should characterize this hour, and enough time given to insure neither rush or cramping. The entire family should attend. This is followed by a period of teaching in which graded classes for all groups should be provided, and various lines of work, as Bible stories for children, project work for older boys and girls, special Bible courses, mission-study classes, and classes in training for church-school work, are offered. Naturally the course of study to be offered must be left to the local workers, but the training of those who are to do the work of the church should be a matter of first consideration, as it is a matter of primary importance. The evening closes with a common worship period in which all unite. This service should be carefully planned with special features so that it will be helpful and interesting to all.

Home Study

Some who are anxious to do better church-school work are so situated that they cannot have the benefits of a regular training-class. Others need some particular phase of church-school training in which not enough others are interested to make a class possible or advisable. Home study under the direction of the Division of Teacher-Training will offer special help for all such with the same text-books and the same recognition and credits accorded those in regular training-classes.

A leaflet giving particulars about "Home Study for Training Church-School Workers" will be sent on request, or you may write the Director of Teacher-Training

your purpose to begin such study, secure your text-book, and begin at once.

Cooperating with the Community

In many communities special schools of methods are conducted under interdenominational or community management. Usually the instruction given in these schools is of a high order, and opportunities are offered for special studies not easily provided for by the local church. Our Baptist workers should give their just measure of support to these schools and as far as possible avail themselves of the opportunities they offer.

Your Plan

Perhaps no one of these plans appeals to you as just the one to meet your particular situation. That may be, though the list includes practically all the better standardized plans now in general use which have commended themselves by wide and successful experience, under many conditions of leadership or local handicap.

If you really intend to have a training-class—intend it seriously enough to do everything you can do—you will either find a way or make one, and the harder you work for it, the more you will appreciate it.

III. ORGANIZING THE CLASS

Every worker in a church school is a candidate for work in a training-class and should either be a ready volunteer or be drafted and assigned to certain needful studies in preparation for his work. If he is a person who has taken a training-course, he should continue his

studies in advanced and special lines of work, for unless he continues to study he is certain to deteriorate.

From among the young people and the newly arrived members of the congregation should be carefully selected those who are to become the future workers of the church, and provision should be made for such training-classes as they may need.

To depend upon or even ask for volunteers is not best in practise. Many of the most desirable people will not volunteer, and some who cannot well be used are quite certain to do so. It is better to select carefully your list, go to them personally, and talk the whole matter through with them one by one, and win them over to the matter of preparing to do Christian work, especially to teach.

The Leader or Teacher

“Who is to teach the training-class?” “Our teacher moved away and so the class was discontinued.” “Yes, we do want a teacher-training class in our church, but we have no one to teach it.”

Such are the statements frequently met when churches are urged to organize a teacher-training class.

The advance of our church schools awaits better trained teachers, the training waits for a suitable leader, the highest success of the church's work waits on both. How can this need be met?

Facing the Situation

Three qualities are needed by a teacher of teachers: personal fitness, willingness to do the work, adequate preparation. Of the first and second of these the local church must judge. The educational leaders of each

church should find that person who has the Christian character and natural gifts to be a good teacher of teachers, and by prayer and personal interviews win that person to the work of training teachers. Sometimes the pastor is the strategic man and adds this splendid service to the many contributions he constantly makes to the upbuilding of his church. Not infrequently people of ability and fine character who have leisure for Christian work make a specialty of teaching others to teach, thus multiplying many fold their own work. Most frequently one of the busy workers must add this important contribution to the many other tasks he so willingly performs "for His sake."

In either case the teacher of our teachers should be given every help and encouragement to secure the large amount of information and training needed for the accomplishment of the work he has undertaken. It is at this point that the division of Teacher-training of The American Baptist Publication Society seeks to help our faithful teachers of training-classes.

Special "Home Study" work under the direction of the Director of Teacher-training will be given any approved person who is now teaching a training-class in a Baptist church, or who is preparing to do so.

The Course of Study

One of the first questions that is raised when a class in training is planned is "What course of study shall we take?" In determining this it is well to ask another question and seek a true answer before settling on any given course of study. What should a training-course accomplish? What is its purpose? If we think of our

purpose simply in terms of mastering a few facts so we can repeat them, and be able to tell them to others, one course of study will do. If, on the other hand, we think of the task of the church-school worker as demanding an understanding of people so he can successfully work with them in church-school work, knowledge of the principles of teaching and a measure of skill in their use in school work, a knowledge of what the Christian churches, and more particularly those of his own denomination, are doing, and how he can best help in these kingdom tasks, how to worship, and how to conduct public worship, such knowledge of the meaning, as well as of the facts, of the Bible as will render him helpful in using it as teaching material—if as is thought by most of the leaders in church-school work, these are some of the things a church-school worker should secure through his training course, quite a different course of study must be taken.

The New Standard Teacher-training Course is based on this idea of fuller equipment for the whole task of the church school.

It is recognized that not the committing to memory of facts and outlines, however true or useful they may be, but the growing ability to think through church-school problems and to use the Bible, missionary information, hymns, prayers, and stories in such ways as to inspire and help growing people to become Christians and do Christian work, is what produces good church-school workers.

Small Churches

If your church is small and in a rural section do not be discouraged. Many of the best training-classes, who are doing excellent work in the New Standard Course, are

in small country churches. Your class under such circumstances will probably not be large. But if you determine to do the work, you can. Even if no one well prepared to teach the course of study is at hand, secure your books, do careful reading, and meet regularly to work over the lessons together. In this way you will soon make such encouraging progress that better and larger work will be quite possible. You should, after mastering the foundation material in the units of the first and second years, select those text-books for special study which will give largest help for your own situation. Last of all, make sure that the study of training-work issues in a program of regular training for your workers.

CHAPTER IV

DEPARTMENTAL LEADERSHIP

The larger divisions of Sunday-school work are generally recognized as the Elementary Division, the Secondary Division, and the Adult Division. Later in our study we shall give one month to a consideration of our Elementary Departments: the Cradle Roll, the Beginners, the Primary and the Junior Departments. This month's study will be given to our work of young people and adults, and the development of efficient workers in the Intermediate, Young People's, Adult, and Missionary Education Departments.

THE INTERMEDIATE DEPARTMENT

Technically Intermediates are 12 to 14 years of age. For practical purposes, however, "the junior high-school age" is the convenient group to deal with. Sunday-school work should be divided on strictly sex and age lines. There should be a Boys' Department with organization and with classes or a single organized class for boys, and a Girls' Department with organization and with classes or a single organized class for girls (provided that no more than one class for each is possible). If the department form is used, it may be organized somewhat as follows: Superintendent or Counselor, President, Vice-president, Secretary, Treasurer, other officers if needed; Committees (short-term): Program, Activity (including

Athletics and Socials), Promotion (including Membership).

The leadership of this age is of critical importance, for these young people are hero-worshippers, lovers of the vigorous doers. Secure a vigorous, athletic, manly Christian leader for the boys, and the female counterpart of him for the girls. The successful teacher of this age must expect to give much time in addition to the Sunday-school period. If by any or all means he can win them he will feel well repaid.

He needs to have all those qualities which make the football captain the most popular of persons to a thirteen-year-old plus the Christian qualities that make worthwhile character.

In this age unified work may well begin. This organization can care for all the activities centering about this age group. It should have a Sunday service for devotional and instructional training, a vesper service for devotional expression, midweek sessions for service, athletics, and socials.

The program for these should go beyond the Sunday-school class periods. In addition to the Bible work they receive in class a program ought to be made up of at least the following elements: plenty of games and outdoor life in form of gymnasium games, outside sports, hiking, camping, etc., health instruction; forms of service to home, church, community, and world; vocational guidance in life-work talks, inspection of local places of employment, etc.; direction in reading, especially of biographical nature; development of personal devotions culminating in the allegiance to Christ; development of habits of church attendance, public prayer, and testimony.

Topics for Discussion

Are the size, teacher, and age group of each class satisfactory?

Are the lessons graded to the interests, needs, and capacities of the pupils?

Is there abundant opportunity for socials and athletics of all kinds?

Discuss program for Intermediates on basis suggested in last paragraph above.

For Helps: See Christian Citizenship Training Course of Y. M. C. A., Camp Fire Girls Manual, Wood Craft Manual, Boy Scouts, Material for Tuxis Boys, and Canadian Girls in Training.

THE SENIOR DEPARTMENT

Large and progressive schools separate the group of fifteen, sixteen, and seventeen years from the younger Intermediate group and the older Young People's group. This group will do better work if given its own organization, and a large measure of initiative. Lack of space forbids a discussion of this department. The general organization should be similar to the Intermediate and Young People's departments.

THE YOUNG PEOPLE'S DEPARTMENT

Suit the organization to the needs of your school.

If you have a large group of young people, you may well have an elaborately organized Department, with Superintendent or Counselor, President, Vice-president,

Secretary, Treasurer. At least the following divisions of work need to be provided for by committees: Athletics, Socials, Program, Service, Promotion (including membership duties). Members of this Department should be approximately eighteen to twenty-four years of age. If the group is comparatively small, two well-organized classes working together will provide sufficient organization. In that event only President and Secretary and Promotion and Program Committees will be needed.

Have short-term committees in either event. An Executive Committee composed of the usual officers, the Teacher, and the Superintendent or Counselor, will carry on the direction of work. But when tasks are found, special committees should be appointed and assigned, and discharged when the work is done.

Secure cooperation with the other young people's organizations of the church. Do not be an exclusive organization. Secure as many as possible from other young people's organizations to be members also of the class or department. Hold joint socials, an occasional joint meeting. Plan work together. Have a Young People's Council, made up of representatives from all organizations, which will plan a program for all the young people of the church.

How Keep the Pupils Interested

Interest is not secured directly but is obtained by governing the conditions which produce it. How many of the conditions below are existent in your school?

1. *Provide a capable teacher* who is Christian, progressive, trained, enthusiastic, sincere, sympathetic. The teacher is the keystone to the arch of success in teaching.

2. *Keep the group centered around one age.* Thirteen-year-olds and nineteen-year-olds are water and oil—they *do not mix*. Neither do some other ages.

3. *Supply adequate equipment* in way of separate room, or curtain partitions, study-books, writing-chairs, black-boards, maps.

4. *Provide midweek activities of suitable nature*—socials, athletics, service, reading, study-classes.

5. *Provide something to do for every one*; an old principle but ever new in its working. Nothing holds one to a work like a personal responsibility in it. Analyze your tasks and then put the square pegs in the square holes.

6. *Guard carefully the Sunday program to make it vital*, appealing, in study courses, devotional periods, social life, classroom procedure.

How Develop the Devotional Life

The most delicate matters in religion are concerned with the devotional life. Devotional training, like all other training, should be based on the interests, needs, and capacities of the group concerned.

Make attractive the Department devotional service. Have a capable pianist and a sympathetic song leader. Have a suitable room. Remove sight and sound distractions. Have a plan. Keep incidental things out of important places. Have some well-selected pictures on wall. Have careful lighting, good seats, proper ventilation, comfortable temperature.

Have in the service a varied program of song, prayer, Scripture reading, special talks or story, business, dramatization, lantern lecture, etc. (See "Hymnal for

American Youth," by Smith, for valuable suggestions of worship programs for young people.)

Have a department or class prayer. This can be composed by the class itself or selected from written prayers. Suitable prayers will be found in "Meaning of Faith, Meaning of Prayer, Meaning of Service," by Fosdick, and "Prayers for the Social Awakening," by Rauschenbusch.

Have a reading circle or contest. Choose several books of good value for young people. Set up a goal of reading. Among such books are Fosdick's books mentioned above; also "Saul of Tarsus," "How God Calls Men," by Davis; "The Highway to Leadership," by Slattery; "Comrades in Service," by Burton; "The Americanization of Edward Bok," by E. Bok. (See also list under "What to Study.")

Have fireside chats and personal conferences on some of the problems of religion which the young people themselves raise. Young people want to talk out their doubts and questions. Think these questions through with the inquiring persons. Have a reason for the faith within you, and help them have a reason for theirs. In cultivating a reasonable faith, make sure that you have developed faith as well as reason.

Secure persons to commit themselves to personal devotions. Have special subjects of prayer each week. Study the Bible devotionally by the problem and character methods.

What to Study

Studies should be selected on the basis of the needs of the class. Specific problems, conditions, and questions are now paramount. The pupils themselves should select

the studies, assign lessons, and carry on their own adaptation. The discussional method will be found to be most effective. Special assignments, debates, reports on investigations, dramatizations, pupils used as teachers, all will be profitable and interesting.

Aside from the regularly written Sunday-school lessons, the following are suggestive as lesson courses:

Regular Teacher-Training and Leadership-Training Courses.

"The Manhood of the Master," by Fosdick.

"How Jesus Met Life Questions," by Elliott.

"Airplane View of the Old Testament," by Price.

"Student's History of the Hebrews," by Knott.

"Marks of a World Christian," by Fleming.

"Program of Christianity," by Sanders.

Current Mission Study Books.

"Meaning of Service," by Fosdick.

"Social Principles of Jesus," by Rauschenbusch.

"How God Calls Men," by Davis.

Social Service Suggestions

It has been clearly shown that the presentation of needs to be met or tasks to be performed is the surest way of developing social-service zeal.

Find the needed things in your church and community and do them.

Survey the community.

Cooperate with other organizations already doing social-service work.

Set up a community standard and seek to reach it. (See Social Service Manual for Young People for extensive suggestions on things to do.)

Work with New Americans. Invite the foreign-speaking young people to your service. Help them in their own church to work their programs. Help them secure employment.

Set up community recreation. In smaller communities great opportunity is afforded to serve by leading the play of children. Have a definite program for the season. Work with other organizations in this matter.

Social Service Study

When some tasks to be done have been presented, interest is created which will carry the young people into a social study.

Have a social study in the Sunday school. Many young people will want to devote the regular Sunday-school class hour to a discussion of social questions in the light of Christian teaching. The discussion method will prove the most interesting. A list of questions of local application will be valuable for discussion. Or the class may use any of the following: "Christ and the Nations," Batten; "Marks of a World Christian," Fleming; "International Aspects of Christianity," Davis; "Everybody's World," Eddy.

Have a social service reading-course. Many young people who do not join a class may yet be enlisted in a reading-course, especially if those who are reading books in the course are brought together occasionally for a social hour and for discussion. Every group of young people should have its social-service library so that books may be passed around freely. A list of books will be supplied which cannot fail to catch and hold the interest of young people, because they deal with typical American

conditions from an intimate, personal, and practical point of view.

Have a series of addresses at the devotional meetings. Choose five or six social-service topics of special interest in your community or somewhere else and arrange for qualified speakers to address the group. The Educational Committee may well arrange these for once a month. Advertise the series well.

Have an Open Forum. At such a meeting, which may be held on some week evening or on Sunday afternoon, various questions of community interest may be discussed by persons either in or outside church connections. This can be made a very popular means of developing social-service interest and education.

Substitute occasionally a social-service meeting for the regular missionary meeting. It would be well to make the missionary meeting occasionally emphasize the social-service aspect of our missions.

Distribute literature among members and others. The short, interesting pamphlet on social service will give an inkling of what it is and seeks to do. Such pamphlets may be obtained by application to the Social Education Department of The American Baptist Publication Society.

Topics for Discussion

Do the members of each class average about one age?

Are the classes studying lessons that are graded to their ages? (See Keystone Graded Lesson Chart.)

Are the teachers properly distributed?

Has systematic effort been made to secure new members from the floating constituency of the church?

Has a survey of the community been made to ascertain

possible new groups of young people that might be enlisted?

Is there duplication in the work of several young people's organizations?

Is there a definitely planned, unified program for young people involving devotion, instruction, service?

Standard for Young People's Work (Adopted by the Sunday School Council, January 18, 1917. Approved by the International Sunday School Association in February, 1917.)

I. **THE SCOPE.** The natural groupings within these years are recognized to be as follows: Group I, years 13, 14 (12 optional); Group II, years 15, 16, 17; Group III, years 18-24. It is understood (1) that these groupings shall in all cases be considered flexible, thus permitting the adjustment of group organization to local needs; (2) that the grouping of any particular pupil is not to be determined primarily by age. His week-day social relations and his mental and religious development are exceedingly important factors; (3) that in the application of these principles in the local school the relative efficiency of the organization of the Junior Department and Group I be taken into account in placing the twelve-year-old pupil; (4) that the upper age limit of Group III shall not be understood to prevent the promotion into the Adult Department of those young people who, before passing twenty-four, shall have established homes of their own, or otherwise have taken up the responsibilities and interests of adult life.

II. **THE GENERAL AIM.** Building on the foundation laid in previous years (the elementary departments), the

aim is to produce through worship, instruction, and training, the highest type of Christian manhood and womanhood, expressing itself in right living and efficient service.

III. GROUP AIMS. The aim of these groups is to realize in the life of each individual the following results:

A. In Group I (13, 14) (12 optional).

a. The acceptance of Jesus Christ as a personal Saviour.

b. A knowledge of Christian ideals.

c. A personal acceptance and open acknowledgment of these ideals.

d. A public acceptance of the privileges and opportunities of church-membership.

e. The development of the social consciousness, and the expression of the physical, social, mental, and religious life in service to others.

B. In Group II (years 15, 16, 17).

a. The acceptance of Jesus as a personal Saviour.

b. The testing of his earlier Christian ideals in the light of his enlarging experiences and the consequent adjustment of his life choices and conduct.

c. The expression of the rapidly developing social consciousness through the home, church, and community.

d. The development of initiative, responsibility, and self-expression in Christian service.

C. In Group III (years 18-24).

a. The acceptance of Jesus Christ as personal Saviour and Lord.

b. The maintenance of his tested Christian ideals and the relation of these to the practical work of life.

c. The preparation for and a willingness to assume the duties and responsibilities of home-making and citizenship.

d. The preparation for and acceptance of a definite place in the organization and work of the church for the community and the world.

e. The preparation for and acceptance of a definite place in the work of life—business, professional, industrial—that in and through his daily work he may do the will of God and promote his kingdom in the world.

IV. GENERAL PRINCIPLES. 1. The ideal is one inclusive organization in the local church for each group of adolescents. Each of these organizations should provide all necessary instruction and training through classes organized for specific tasks and individual training; the classes to meet separately for instruction; to meet together for prayer, praise, and testimony; to meet separately or together for through-the-week activities.

2. In churches where there already exists a Sunday school, young people's societies, and other organizations for adolescents, the work of these organizations should be correlated in such a way that it be complementary, not conflicting or competing. For this purpose there should be in each group a committee composed of the presidents and teachers of the classes, the officers of the various organizations involved, the pastor and any advisory officers appointed to this committee by the local church. These committees, in conference with those charged with the work of religious education in the local church, should determine the program of study and activities in order to prevent overlapping and duplication of effort.

3. The program of study and activities for adolescents should be such as to develop them on all sides of their nature—physical, social, mental, religious. This should include: Bible study and correlated subjects, the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism, and missions.

V. MEANS. A. *Groupings*. For the purpose of administration, the three natural groups may, for the present, be named as follows: Group I (years 13, 14) (12 optional), intermediates; Group II (years 15, 16, 17), seniors; Group III (years 18-24), young people. It is understood that, as stated under I. THE SCOPE, these groupings shall in all cases be considered flexible.

B. *Suggested Form of Organization*. The officers of each of these groups should be president, vice-president, secretary, and treasurer, to be elected by the members of the group from among their own number, and a counselor (or superintendent) selected by the group in conference with the proper church officials.

The officers of the group, with the presidents of the organized classes and the counselor (or superintendent), shall constitute the executive committee in each group. The pastor and general superintendent shall be ex-officio members of the executive committee.

It is understood that all the activities of the members of each group shall be under the direction of, and related to, this central executive committee.

Other committees may be formed as needed, preferably short-term committees appointed for special tasks.

C. *Meetings*. Meetings may be held on Sunday and through the week.

1. On Sunday, as a group for worship and the expression of the devotional life, in classes for instruction.

2. Through the week, for expressional activities as occasion demands, recognizing the physical, social, mental, and religious life.

D. *Program.* Any complete program of religious education must include the three factors of worship, instruction, expression:

1. Worship. The program should provide opportunity for training and participation in worship.

2. Instruction.

a. Teachers: The teachers should be graduates of a recognized teacher-training course, or its equivalent.

b. Time: A class period, at least thirty minutes of which should be given to the lesson.

c. Course of Study: There should be courses of study graded according to the needs and interests of each group, it being understood that there be elective courses for the young people's group. Definite provision must be made both in lesson material and by practise for the training of leaders for all Christian activities.

3. Expression. Provision should be made so that all worship and instruction shall issue in service for Christ in the home, the church, the community, and the world along physical, social, mental, and religious lines.

THE ADULT DEPARTMENT

In the Adult Division of the Sunday school we are seeking to emphasize Bible study as our first objective. We would bring all the men and women of our congregations, the parents of our Sunday-school children,

and any others in our church field, into the Sunday session of the Bible class. In that session we would keep the Bible truths of the lesson as the basis of all class discussion. Such teaching is worthy to challenge the very best abilities and efforts of our strongest Christian workers. Every man's and woman's organization of the church should unite to build up these class sessions.

The second objective of the adult class is evangelism. Men and women can reach men and women for Christ. The adult class offers an effective means of cooperation and fellowship to do it. It can best be done through prayer lists, prayer groups, personal and neighborhood friendships, home visitation in cooperation with workers in the Cradle Roll, the Beginners', Primary and Junior Departments of the school. Adult evangelism takes a longer time than child evangelism, but systematic efforts year after year in this work produce remarkable results. Christian men and women in the fellowship of a Bible class should be willing to devote themselves to long terms of service in order to attain this goal.

The third objective of the adult class is Sunday school and church leadership. All adults of the church and Sunday school should join hands with the pastor and other chosen leaders to promote all the work. Adults' classes should provide and adequately equip rooms and furnish the best of lesson materials for the other departments. They should furnish supply teachers, members for a teacher-training class, and officers and committeemen for the Sunday school and church as the need arises. Adults are mainly responsible for all the work of the kingdom. Hence the adult class must not exist for itself alone.

The fourth objective of the adult class is the promotion of home religion. As go the homes of America so goes America, and the church should do more to have them go right. The adult class can help not only by reaching parents for Christ, but also by frequent class discussions of home problems, by special addresses to parents, and by special courses of study such as "Mothers' Problems," by Mrs. Harriet Clark, M. D.; "The Teaching of Children in a Christian Home," by Weigle; "Parents and Their Children," by Moxcey.

The fifth objective of the adult class is community service. Such service can be rendered by getting into close touch with the public schools through visitation, by having a church reception or social for teachers once a year, or at such times as can be arranged. Cooperate with charitable organizations and with recreational leaders, work for good moral standards in city government, and in business, and in neighborhood life. Visit the police court, talk with the mayor and policemen, and learn about that class of people who most need Christian help. The church has a message for every one, high or low, in the community. The adult class by persistent, well-planned efforts can help in a multitude of ways to bear that message to each individual.

The sixth objective of the adult class is *world-wide missions*. The interest and help of the class can be enlisted by conducting special missionary meetings, by circulating missionary magazines, books, and pamphlets for reading, by a ten- to thirteen-weeks' study of a home or foreign missionary study course, and by use of the new course on Christian stewardship just off the press of the Publication Society.

Adults can also help in *raising up leaders* for work at home and abroad by encouraging their own children to consider it, and by forming friendships with other young people of the church and community, and using opportunities to talk with them about their life work. Pastors and Sunday school workers should encourage and strengthen adult class organizations in order to enlist a larger number of men and women in these various lines of service, and more fully to realize their possibilities for good. Adult classes need to keep ever closely allied and loyal to the Sunday school.

Standard for Adult Work (approved tentatively by the Education Committee of the International Sunday School Council of Religious Education, April 25, 1922).

I. SCOPE. The Adult Department (or division) should be so organized and administered as to include within its scope provision for meeting all of the educational needs of the adult members of the church and the church constituency—instructional, devotional, and service activities, exclusive of the public services of worship. That is to say, the ideal is one all-inclusive organization in the local church for adults. In churches where there already exist, in addition to the Adult Department (or division) of the church school, various other organizations with more or less clearly defined educational objectives, the work of those organizations should be correlated in such a way as to be complementary, not conflicting or competing.

II. AIMS. 1. Leading all members of the departments to a whole-hearted acceptance of Jesus' Christ as Saviour and Lord.

2. Enlisting as members all adults included in the constituency of the church.

3. Training in worship and enrichment of the devotional life.

4. Acquiring of fruitful knowledge with central emphasis upon objective Bible study.

5. Training for leadership and service and continuous participation of all members of the department in those forms of service to which they are best adapted.

III. MEANS. As a means of realization of these aims there is required:

1. *Organization.*

A. Adult Department (or division).

a. Membership. The ideal is an all-inclusive organization for all of the adult members of the church and its constituency.

b. Officers.

(a) Superintendent.

(b) Secretary and treasurer.

(c) Pianist.

(d) Song leader.

(e) Director of activities. A director of home and extension classes (or superintendent) should be provided, charged with responsibility of forming as many as possible of these classes. He should meet occasionally with each class in order to supervise the work. In the larger schools it may be found desirable to have also a director of devotional work, a director of study and training, a director of service, and a director of recreation.

c. Committees.

(a) Executive Committee. This may be composed of the Adult Department superintendent, secretary-treasurer,

director of activities, and at least one representative from each organized class and each of the other adult organizations of the church, or may be otherwise constituted as desired. It is understood that this committee shall be responsible to the superintendent of the church school (Sunday school) and the Committee of Religious Education or other properly constituted authority of the church.

(*b*) Special Committees. These should be appointed as required by special activities. Special committees have been found to be a much more effective means of getting results than standing committees. A special committee should be appointed for each specific project or task, to work under the leadership of the director of the activity concerned, and to be discharged when the task has been accomplished.

d. Adult Classes. The membership of the department may be grouped into classes as follows:

(*a*) Special Study Classes. These are temporary class groups whose membership is determined by the choice of subjects of study of the members of the department. Various elective courses should be offered (see program of study), and all members should be free to choose according to personal preference. Special effort should be made to enlist members in training-classes and to bring together parents into class groups for the study of child training.

(*b*) Organized Classes. As may be found best to meet the needs of the local situation. The organized class should have (*a*) president, (*b*) vice-president, (*c*) secretary-treasurer, (*d*) teacher, (*e*) executive committee, (*f*) leaders of class activities and special committees as necessary.

(c) Home and Extension Classes. These classes should be formed to provide opportunities of study and training for all those who for one reason or another cannot or do not regularly attend the Sunday school sessions. Need will be found for week-day and week-night classes, neighborhood classes, mothers' classes, classes for shut-ins and for the aged, and classes for firemen and others employed seven days a week. With perseverance and ingenuity a place can be found for every adult.

2. Program of Study.

A. Bible Study Courses. A comprehensive program of Bible study suited to the needs of the local situation should be provided. Usually this will be found to require not only the Improved Uniform Lesson, but also a wide variety of brief, elective Bible study courses, including studies of particular books of the Bible, lives of great Bible characters, the messages of the prophets, the life and teaching of Jesus, the beginnings of the Christian church, the life and teaching of Paul, courses involving the application of Bible teachings to modern life, etc.

B. Subject Study. The program of study should include provision for the study at some time of such subjects as Christian teachings, the meaning of prayer, the Protestant reformation, denominational history, comparative religions, the mission and program of a modern church, Christian missions, both foreign and home, etc.

C. Training Courses. At least one course should be continuously offered in training for leadership and teaching in which standard text-books will be used. Other courses should afford opportunities for training of parents, training in personal evangelism, training in social service, training in stewardship.

D. Reading Courses. These should be planned to supplement the general and special courses in realizing the aims of the adult division.

3. *Training in Worship.* Special attention should be given in the departmental program to training in worship and in the class sessions to training in prayer.

4. *Program of Service for the Adult Department (or Division).*

A. In the Department.

a. Increase the membership.

b. Maintain and operate a standard organization.

c. Win all members to the Christian life.

B. In the Local School.

a. Give loyal support to the church school (or Sunday school).

b. Assist in providing facilities for the religious training of the children and young people.

c. Assist in securing adequate provision for social life.

C. In the Local Church.

a. Secure church attendance.

b. Provide trained workers for all departments of the church work.

c. Assume some definite responsibilities for boys and girls.

D. In the Home.

a. Promote systematic Bible study.

b. Seek to promote family religion.

c. Encourage good general reading and the study of parental responsibilities.

E. In the Community.

a. Assume some definite social task.

- b. Cooperate with other social service agencies.
- c. Promote missionary effort.

Missionary Education

Why? To enlist every member of the school in intelligent, enthusiastic, systematic, persistent participation in kingdom service as a normal and necessary expression of the Christian life.

How? By instruction and service activities carefully planned *within the plane of the pupil's interests and ability*. Avoid money-raising schemes that involve begging rather than personal giving. Promote missionary reading by officers, teachers, and pupils. Lists of suitable books for all ages are furnished by the Department of Missionary Education. Watch for new ideas in *The Sunday School Worker*. Create a missionary atmosphere by use of maps, pictures, mottoes, posters made by individuals or classes. Send one or more delegates to a missionary conference or summer assembly for inspiration and new plans.

When? A special missionary program feature at least monthly, and occasional socials and dramatic presentations during the week.

Where? In the class, through a missionary interpretation of the lesson and illustrative missionary anecdotes; from the platform by the use of missionary hymns, prayer, pictures, stories, impersonations, addresses, and sketches.

CHAPTER V

BUILDING AND EQUIPMENT

Almost any church can make improvement in its building and equipment for its teaching if it has in it at least one member who senses the need and who wants it enough to take the lead with faith and determination.

This improvement in building may involve the erection of a new plant or the remodeling of or adding to an old one. It may involve only the securing of a tent or the renting of a near-by room. All depends on the location, size, character, and needs of the church organization. The same is true of the equipment in the building.

The Small School

If the church is a small one, with a small Sunday school in which there are three or seven classes meeting in the one room, let no one say that nothing can be done to improve the situation. Always there is something that may be done in the way of improvement.

At least curtains may be used for shutting out distracting sights and in part also the sounds. The curtains may be hung on wires in such a way as to be moved back and forth at will. In some cases folding screens may be used instead of curtains for the partial separation.

Sometimes a part of the school may be put into a tent, or a garage, or a store, or a hall, or a home—and it has been done, here and there. Any second place for a part

of the school is better than the one place for all the school. It is even possible to have a part of the school out under the trees in suitable weather.

Now, let us raise the fundamental question. Why should any church with one room remain content to do the teaching in only one room? Why should not some one in the church catch a vision of the need for more rooms, and begin to talk and plan and pray and agitate for the building of a two- or three-story addition in which the teaching and recreational work of the church may be conducted? This has been done again and again, and why may it not be done yet again?

The Partly Graded School

Even the small one-room school may become a partly graded school, as has already been suggested, with a second room for the children, so they may have their own superintendent, with songs, prayers, and lessons all so graded as to fit definitely into their interests and needs.

Almost any small school ought to be able to have a third department, consisting of the boys and girls from about nine years of age to about fourteen years of age, with a separate place in which to meet, and their own superintendent, with songs, prayers, and lessons all so graded as to fit definitely into their interests and needs.

As to equipment, every small school, with one, two, or three rooms, should have chairs of different heights, blackboards, rugs, maps, charts, pictures, song-books, lesson-books, handwork materials, musical instruments, library for the pupils, and training-books for the workers, with such other educational apparatus as it may be possible to secure from time to time.

The Departmentalized School

The minimum building requirements for a fully departmentalized school are as many rooms as there are departments, so that each department may have its own separate graded order of worship, conducted by its own superintendent, and its own graded equipment.

Each assembly-room should have four solid walls, with no movable partitions anywhere, so that the work of the department, including its singing, may not interfere or be interfered with by that of any other department.

Movable partitions are more expensive than solid walls. They are noisy and troublesome. They do not so completely separate department from department as do solid partitions.

If it be objected that movable partitions are necessary for the enlargement of the church auditorium, for the occasional larger audience, the answer is that those who are provided for by means of movable partitions could be better accommodated in galleries, or balconies, in the auditorium itself, and at less expense, without spoiling the educational portions of the building.

Another building requirement is a separate room for each class in each department, beginning with the Primary Department. Each classroom must have four solid walls, with a hinged door opening into the assembly-room.

It has been found that it requires no more floor space, and that it costs practically no more money, to have both assembly-rooms and classrooms than to have assembly-rooms alone.

On this point it may be well to quote, from "Planning Church Buildings," the following paragraphs:

It is possible for any church having a Sunday school numbering three hundred or more to have individual classrooms as well as departmental assembly-rooms for practically the same amount of money that the assembly-rooms alone would cost.

This is true for the reason that it requires no more floor-space to care for a given number of students in a department with individual classrooms and assembly-room than with assembly-room alone. Explanation of this fact lies in the further fact that each student requires only six square feet for assembly purposes and only nine square feet for classroom purposes. The six square feet for an assembly and the nine square feet for class together make the fifteen square feet required when all the students of the department are handled in one large room.

The important fact then is, if the church is able to build at all for a given number of students in a given department, providing fifteen square feet to the student, this same space properly utilized will provide also individual classrooms as well as assembly-rooms.

In other words, when the classes of a department are assembled in class around tables or in desk-chairs, in the one room without partitions, there must be left, between class and classes, room for the free movement of workers and students, and also there must be sufficient floor-space between classes to make possible a fair degree of removal of class noises from class noises.

Now when each class is assembled in an individual classroom, a student may be seated with his back against a wall with another student in another class having his back to the same wall, and also there is no occasion for the moving about in the classroom of anybody outside the class.

Thus nine square feet is all that is needed by each student in an individual classroom, but the same student needs fifteen square feet when his class is in the large room with other classes. And for assembly purposes, during the departmental order of worship, in the departmental assembly-room, there is needed for chairs a little less space than in the large church auditorium, so that six square feet for each student is quite sufficient.

The general truth is: If the church is able to provide an assembly-room for a given department, then it can also provide indi-

vidual classrooms, with the same floor-space and at practically the same cost.

As to equipment requirements, the following may be noted:

1. *Beginners' Department.*

The finish of the interior should be in scale with the size of the children, and the ceiling should be low, usually about eight feet. The fireplace mantel-shelf should be but about two feet four inches above the floor level. The windows should have clear or obscured white glass, and should be provided with shades.

In the furnishing of the room, the stronger tones of red, blue, and yellow should be avoided because of their nerve-irritating qualities. The warm tints of yellow are recommended for the color scheme in a room with north light, and the cooler tints of green, blue green, and gray in a room with south light.

In the room there should be: A rug; standard kindergarten chairs of three heights—eight, ten, and twelve inches; a piano; a cabinet for materials; suitable teaching-pictures, hung low; and small, low, round tables for class groups. In one end of the room, separated from the children, there should be some adult seats, for the use of visitors. The room, of course, should be kept clean and in order.

2. *Primary Department.*

The finish of the interior should be in scale with the size of the children, and the ceiling should be low, usually about eight feet. The windows should have clear or obscured white glass, and should be provided with shades. In the furnishings, red and other pronounced colors should be avoided, and there should be a controlling color-

scheme. The warm tints of yellow are recommended for rooms with north light, and the cooler tints or green, blue green, and gray for rooms with south light.

In the assembly-room there should be: A rug; chairs of different sizes; a piano; a blackboard; table or desk for superintendent; cabinet for supplies; suitable teaching-pictures, hung low; seats for adult visitors. In each classroom there will be: A rug; low, round class-table, stained the color of the woodwork; suitable chairs, twelve and fourteen inches high; teaching-pictures and posters.

These rooms may be used for all the week-day teaching activities, as well as the Sunday instruction, for the children of this age, but should not be used for any meeting of adults, since they are not suitable in proportions, in finishings, or in furnishings.

In a very small school, the Primary Department may be taken care of in the same room with the Beginners, but it is far better to separate the two departments, in accordance with the above suggestions.

3. Junior Department.

In dividing the floor space in this departmental unit, there will be allowed six square feet of space for each student in the assembly-room, and nine square feet of space in the classrooms. The classrooms may be on two sides of the assembly-room, and opening into it, or may be near-by, each room opening into a corridor. There will be needed six classrooms for a department numbering fifty to sixty, and more or less according to the size of the department. This departmental unit may be on the second floor, or even on a third floor, if the building is fireproof, but should be kept out of the basement.

There should be two toilets near the departmental unit, one for the boys and one for the girls. In a small school, two toilets will serve both for Junior and Intermediate departments. There should be a suitable room for hats and wraps adjacent to the departmental unit.

The windows should be of clear or obscured white glass, and should be provided with shades.

In the assembly-room there should be the following: A rug or battleship linoleum; chairs of two heights, fourteen and sixteen inches; piano; flat-top desk for the superintendent; blackboard; maps; teaching-pictures; Junior mottoes; graded song-books; honor roll; bulletin-board; reference library; stereograph; and cabinets for curios and supplies. In each classroom, there should be: A rug; round table and chairs, or preferably desk-chairs; a blackboard; teaching-pictures and posters.

4. Intermediate Department.

For this department there is needed an assembly-room and individual classrooms, just as for the Junior Department, with such differences in equipment as may be demanded by the differences in interests and needs.

And this department unit too should be used for all the week-day teaching and club activities, as well as for the Sunday instruction, for all the students of this age.

5. Senior Department.

The needs for this department are very similar to those of the Intermediate Department, with such differences in equipment as may be demanded by the differences in interests and characteristics.

The equipment should be utilized to the fullest extent for both Sunday and week-day activities. In a small school this department may be handled with the Young

People's Department in the assembly-training, in a program of worship, but always there should be the separate classrooms. If there are fifty or more in the department, at least six classrooms will be needed.

6. Young People's Department.

The needs for this department are very similar to those of the Senior Department, with such differences in equipment as may be demanded by the differences in interest and characteristics.

In this department the classes may be larger, but, in a department with ninety or more, there should be at least four separate classrooms, two for young men and two for young women.

One of the rooms may be utilized as a teacher-training room, though, more and more, all the classes in this department will be training-classes, as we secure training-lessons and better equipment and teaching.

In some cases it will seem best to combine this department with the Senior Department in the program of worship, but never for class work. In some cases it may seem best to join with the adults for a brief period of worship, and, in other schools, each class will conduct its own period of worship.

The young people's assembly-room should be utilized, not only for a program of worship on Sunday, but for the young people's meetings of all kinds, Sunday and week-day, devotional, missionary, instructional, social.

7. Adult Department.

There are needed at least two classrooms for adults, one for men and one for women, in a small Sunday school, and in a school of five to seven hundred there ought to be at least four classrooms for adults.

Usually these classrooms will be on the main floor, though they may be on the second floor, or in the basement, if any classes are going to be there. The largest of the adult classrooms should be on the main floor, easy of access, and should be utilized for as many purposes as possible—teaching, prayer-meetings, missionary meetings, socials, lectures, etc.

Most adult classes will prefer to have their own service of worship, but it would be an advantage if all the classes in the department could unite for a fifteen-minutes' program of worship in the largest classroom or in the preaching auditorium. If this program of worship is built around a definite theme, and is so conducted that it evokes real worship, it will abound in teaching values.

CHAPTER VI

EVANGELISM IN THE SUNDAY SCHOOL

The Sunday school is the most productive field of the church for Evangelism. There are three principal reasons for this: (1) The Sunday school has people in the time of their life when it is easiest and most natural to win them to the Christian way of living. Youth is the golden hour for evangelism. (2) The Sunday school uses the Bible as its great text-book. Whenever people study the Word of God it is comparatively easy to win them to the Bible way of living. (3) The Sunday school is organized and equipped for effective evangelism. The courses of study (especially the graded lessons) form a good foundation upon the basis of which an intelligent decision for life can be made. The plan of departmental organization and division into smaller classes under consecrated trained teachers gives opportunity not merely for intensive instruction but also for personal work. Every Sunday school is an evangelistic opportunity for the church second to no other. It should therefore be the purpose of the Sunday school to win its scholars to personal allegiance to the Lord Jesus Christ and into actual service for him.

How Organize a Sunday School for Evangelism?

The whole organization should be filled with an evangelistic spirit. Of course it is evident that Sunday-school evangelism is of the educational type and not of the

highly emotional type often used in *adult evangelism*. It thinks in terms of all of life rather than a single emotional experience. It seeks to interpret to the scholars in terms that they can understand in the stage of development in which they are living the Christian way of living, to secure acceptance on their part of the Christian way of living as their own and to give practise and experience in this Christian way of living.

Teachers should be selected who have the evangelistic spirit

Every Sunday school teacher should be a teller of the good news. This "Good News" should radiate from the life as well as be spoken by the lips. Every teacher teaches a little by what he says, more by what he does, and most by what he is.

There is a law of teaching which says, "Without learning on the part of the student there is no teaching on the part of the teacher." If this be true, then a teacher who is presenting the Lord Jesus Christ should expect that the scholars should know the Christ, accept him as personal Saviour, and reproduce his life here on earth. If a teacher in the Sunday school is not doing this, he is not teaching. Replace him with some one who will really teach.

Know the Seasons of the Soul

Although youth is the time when most people are won to Christ, it is also true that in the period of youth there are seasons or periods when the soul is more sensitive than at others to the Christian message. If one will remember his own experience or observe carefully any group of young people, he will know the truth of this

statement. Every teacher should know the religious crises of youth and be ready to take advantage of these God-given opportunities.

There are four periods of deep religious interest in youth. These seasons of the soul are indicated by the following analysis:

The Nine-year-old. For the child who has had good home training and a good spiritual Sunday school there is often a beautiful religious awakening at the age of nine or ten. This should never be forced, but when it comes naturally it should be treasured by home and church as one of the loving gifts of God.

The Twelve-year-old. Every boy and girl around the twelfth year is religious and can be easily won to the Lord Jesus Christ. Was not Jesus twelve years old when he had his religious experience in the temple? It is God's marvelous plan to prepare the soul for the enlarged and adult body which is soon to follow. In other words, God wants Christian bodies. So before the period of rapid bodily growth the soul-awakening comes. Many conversions come in this period. If we were doing our work as we ought to do it, we would win practically all at this time.

The Fifteen-year-old. There is a religious interest around the fifteenth year. When the body is growing rapidly, all other interests are in the background, including religion. But when the bodily growth is somewhat completed and the new powers are functioning, and just preceding or accompanying the great social awakening there is a religious awakening. Many conversions come at this time. Many reconsecrations are made and many "life decisions" are formed. It is very evident that

God gives this religious interest for the purpose of Christianizing the social life of youth.

The Eighteen-year-old. There is a period of religious interest around the eighteenth year. Both social and physical forces are strong, but the dominant faculty of life is now the intellectual. It is quite evident that God's plan includes not merely the physical and social forces of life, but also the intellectual. God wants the brain power of the world Christian. Hence the appeal must be made in terms of the intellect.

Striking Statistics. There are plenty of statistics to show that fully eighty-five per cent. of all additions to Protestant churches come through the Sunday school.

A survey of thirty-four Sunday schools showed that fully sixty per cent. of the Sunday-school teachers and officers were won to Christ and became members of the church by the time they had reached their thirteenth year. Many others around the fifteenth or sixteenth year, and others around the eighteenth or nineteenth years; while only ten per cent. became Christians after their twentieth year.

Dr. F. F. Peterson, Baptist Director of Religious Education for Massachusetts, has charted 2,800 cases of decisions in services conducted by him. He has found that seventy-two per cent. were between the ages nine and sixteen. He says: "Win for Christ while in the grammar school; secure life decisions in high school; train for life service in college."

How to win. Between the ages nine to sixteen there are two principal methods: (1) the personal work of parents, teachers, and pastor, and (2) a well-conducted Decision Day.

For those seventeen and over, the personal interview method is absolutely the best method.

Preparation for a Decision Day

There are seasons of the year which lend themselves naturally to a Decision Day—such as Christmas, New Year's, Easter, and Children's Day. Every teacher and every school should give the pupils an opportunity from time to time to decide for Christ. This should never be sprung upon the school. There should be weeks of careful and prayerful preparation.

Initial Meeting. Every good Sunday school has a regular monthly Workers' Conference. Without this conference there is either inefficiency or autocracy in the school. The only way to secure the cooperation of the teachers and officers in planning and administering the school is through frequent workers' conferences. Two months before the proposed Decision Day service there should be a workers' conference on the subject "Evangelism in the Sunday School." There could be presented three brief messages; one on "The Sunday School a Field for Evangelism," another on "Seasons of the Soul," and a third on "The Teacher an Evangelist." The pastor or superintendent could outline the preparation for the Decision Day in the Sunday school. Four things would be expected of each teacher in every class above the Primaries—that is, nine years and over:

1. A survey by each teacher of every member of his or her class. It is better not to ask the information of the scholar but of the parent if his sympathy and interest can be counted upon. A card like this may well be used:

Name
Address
Class in S. S Age
Christian? Member of Church?.....
Growing in the Christian Life?
Father Christian? Member What Church?.....
Mother Christian? Member What Church?.....
Chum Christian? Member What Church?.....
What greatest obstacle to Christian life?
What the most natural approach?
Who has most influence?

2. Each scholar is put on a prayer list by each teacher and prayed for daily by name. Sometimes the teacher will ask the Christian members of the class or some one else to join in a prayer league for the unsaved members of the class. A good prayer list is as follow:

MY CLASS

1. Name
Address
2. Name
Address
3. Name
Address
4. Name
Address
5. Name
Address
6. Name
Address

My purpose: The Spirit helping me, I will pray and work for the salvation of the above-named persons.

Name

3. After the teacher has prayed daily and by name for his scholars he is to see each one personally about becoming a Christian. This personal interview ought not be before other members of the class or even before parents. The parents should be visited and their cooperation enlisted.

4. A hundred per cent. attendance of every class on Decision Day.

The Second Meeting. The success or failure of the evangelistic effort is largely dependent upon the prayerful personal effort of the teachers. The church prayer-meeting should remember them often and earnestly. The prayer-meeting subjects during this period might include phases of personal work. At the regular meeting of the Workers' Conference following the initial meeting which has launched its evangelistic effort, the teachers are expected to have their survey completed and to report the progress they have made. Just so soon as earnest work of this sort begins, difficulties will arise. Teachers need to counsel together and to pray for each other that they may act with gentle, loving, tactful wisdom and persistence. Shy and unresponsive boys and girls are often very difficult to approach. Last winter a teacher of a class of high-school girls used invitations to dinner, to auto rides, to a class supper, to a picnic, and appeals for help to decorate the church, in order to get the desired interviews. She was tempted many times to give up, but on Decision Day had the joy of seeing every member of her class go forward.

At this meeting of the Workers' Conference selection may be made of those who shall be asked to testify briefly before the school. Two or three such testimonies given

each Sunday before Decision Day by leading men, women, and young people whose lives attest their words will impress those you hope to reach.

A Decision Day

For many of the scholars this will not be a *Decision Day* but rather a *Declaration Day*. The plans as outlined above should be followed carefully by every school, no matter how large or how small. The actual conduct of a Decision Day will differ with the size of the school. In the larger schools it should be by Departments, that is, the Juniors by themselves, the Intermediates by themselves, and the young people and adult sections by themselves. This can be done simultaneously on one Sunday, or on successive Sundays. The Superintendent of the Department, the General Superintendent, or some well-known and experienced worker in Religious Education, should conduct the service. Care should be taken not to subject the school to an unknown person or to wrong methods.

In the average small school of one hundred or less good results can be secured by combining the entire school above nine years of age. Never attempt a Decision Day without weeks of careful preparation as outlined above. Never spring such a service upon the teachers or upon the pupils.

How to Do It

Have a spiritual period of worship. Make all announcements. Take records, offerings, etc. Arrange with the pastor to take as much time as may be needed. If church service is at eleven o'clock, and you are not

through on the minute, let the church service wait. Let nothing interfere with this decision service. Do not attempt a lesson. Let some one present the claims of Christ, simply, directly, and challengingly. The biggest appeal is this, "It is the right thing to do." Do not talk long, ten or fifteen minutes is long enough.

There are two general methods in use, signing of cards by classes and coming forward.

1. *If cards are used* by teachers, it is a good plan for the one who is conducting the service to ask the teachers to come forward. Sometimes a few of them can be asked for their personal testimony, telling when they became Christians and the value of the Christ to them. Each is then given cards and after special prayer sent back to his or her class. The decisions are secured by each teacher in his or her class.

This is a good form for a card:

MY DECLARATION FOR CHRIST AND THE CHURCH

I do now accept Jesus Christ as my personal Saviour and Lord.
I desire to be baptized, in obedience to the command of Jesus
and according to his example.

I do reconsecrate myself to Jesus Christ and dedicate myself
to some definite form of Christian Service

I desire to join this church by letter or experience.

Name

Address

Date

2. *Public Declaration.* After the leader has presented the claims of Christ and of the Christian life he asks each to bow the head and tell the heavenly Father what he is willing to do. Then one by one he calls to his side

several men and women and young people, well known to the pupils, who give a brief statement of when they became Christians and the help it has been to them. They always say that they became Christians in their youth, or if they did not, that they are sorry that they did not begin to follow Christ when he first called in youth. After these have given their personal testimony the leader asks that the room be very quiet, that each listen to the voice of God, and that all pray. Then he asks those who have accepted Christ recently or those who will now accept him to come forward and publicly confess him, saying, "I take Jesus Christ to be my personal Saviour." Everything is very quiet. They come one by one as God's Spirit speaks to them. There is no urging except from within. But an opportunity is then given for those who have been won through personal work and for all others to declare publicly allegiance to the Saviour.

After those who are ready have come (do not rush—take time), the leader asks all members of the church present and all teachers who will pledge to the young converts their help, love, and encouragement to come forward and stand back of them.

Those who have taken their first step go into another room where a record of each is taken. They are all sent home to tell their parents the important step which they have taken for Christ.

The pastor and teachers each write personal letters to the new Christians. Special classes are formed by the pastor for definite instruction in church-membership and Christian living. Each teacher follows up each member of his class, helping that one to grow as Jesus grew "in wisdom and stature, and in favor with God and man."

Young People

A Decision Day will secure splendid results in every school, especially for the ages nine to sixteen. After sixteen it is better to depend more upon the personal interview method. Good results can be secured by the use of a card such as given above if used by the teacher or if used in the school as a whole. In the larger schools where the young people are by themselves, splendid results can be secured by giving each a blank card and asking him to put on one side his name and address and on the other a statement of just that which he is willing and ready to do for Christ. Of course this information is strictly confidential between the teacher and the scholars or between the pastor and these young people.

Parents

Every child is a key to some home. Do something for a boy, and you have gained the interest of his father. Do something for a girl, and the mother is your friend. Do something for a little child, and the grandparents will call you blessed. Adults can and ought to be won for Christ. Every church that has young men and young women and older men and women in Bible classes, wins year by year many of them to the Lord Jesus Christ. In addition to this every child in the Sunday school opens some home for the pastor, the teacher, or some friend to enter with the personal message of Jesus Christ. If that child is won to Christ, it is natural for the pastor or Sunday school teacher of that child to talk with the parents, securing not only their cooperation but also their own decision for Christ. If a boy becomes a Christian, his

father can be won better and more easily than under any other circumstance. Win a girl, and it is easy to win the mother. "A little child shall lead them." Many parents have been won into the Christian life through a child. Follow up every home until the entire family is united in Christ and in the church.

CHAPTER VII

PREPARATION FOR CHURCH-MEMBERSHIP

After Decision Day, What?

Not all of those who come forward or sign cards on Decision Day are ready for church-membership. Some may be too immature and others not yet persuaded of their duty to be baptized and to unite with the church. Those who come from non-Christian homes are likely to have very vague ideas about the church and what it stands for. They all need instruction in what it means to be a Christian.

No man is admitted to membership in a fraternal order of any standing until he has been thoroughly instructed in the aims, ideals, and history of the organization and learned some of its elaborate ritual. Membership in the Christian church is not hedged about with secrecy and ceremony, but is a great and solemn step whose seriousness every new member ought to feel. Too often in the past we have taken for granted the young Christian's knowledge of his duty and responsibility to the church.

Many pastors, realizing this, now make it a part of the year's work to gather together the Sunday-school scholars who have signed cards or otherwise shown an interest in the Christian life, and give them instruction in what it means to be a Christian and what is involved in church-membership.

The Pastor's Class

Name. This group is known by various names, such as The Pastor's Class, Young Disciples' Class, Young Converts' Class, Training-class for Church-membership.

Time. It should meet at some hour other than the regular Sunday-school hour, probably on a week-day at the close of the public-school session.

Members. Doctor Gilkey says, "Except in cases of unusual maturity I have advised children under twelve to await another year before joining the class." On the other hand, many leaders urge, as Mr. Gage has suggested in the preceding chapter, that many children of nine or ten, brought up in a Christian home, understand the step they are taking and should be included in the class.

Leader. The pastor is the logical leader of this class but if for any reason he cannot do it, the Workers' Conference should seek out some man or woman to whom can be entrusted this very important follow-up work without which the evangelistic effort is not complete. It may be that a teacher of a Junior or Intermediate class or the superintendent of the Junior Young People's Society may prove to be the right leader.

Class Organization. It is very desirable to establish the class as a regular order in the minds of boys and girls, and to make them so heartily enjoy the class that they will ask for its repetition each year. It ought to include the boys and girls who have joined the church and can be made to feel a responsibility for their friends who are not Christians. These young Christians will

be a great help in building up a loyalty to the class and in making its program interesting. The class ought to be more than a lecture or catechizing period. It ought to have its own social life and spirit of service. Use the same name each year so that it comes to have a definite meaning for all, and carries its own loyalties. Have some one write a class song set to a hymn tune that youngsters enjoy singing. Always have a delightful social occasion, which may be called the Pastor's Party or the Pastor's Picnic. Above all make the regular class sessions very earnest and important, with registered attendance, a sincere devotional spirit, a straightforward appeal to conscience, and dependence on the Spirit of God.

The Course of Instruction

It is unwise to attempt too much in this class. The few simple truths concerning what it means to be a Christian, what helps there are for us in the Christian way, why and how we are baptized, and what church-membership means are the essentials for such a course. Better results are obtained by holding four to six meetings and keeping to this one purpose than by prolonging the time and trying to cover a wider range of Christian knowledge and experience.

If sufficient interest is shown the pastor may find among the older members of this class the nucleus for another group with whom he can go more thoroughly into Bible study or Christian doctrine. This class has the one specific purpose of preparing the group for that next step which should follow up Decision Day and conserve its results.

The Topics

Each pastor will wish to make his own outline, but will doubtless welcome any helpful hints.

A brief outline for a course is here recommended based upon suggestions taken from Doctor Gilkey's "A Course of Training for Church-membership." It assumes there will be six meetings of the training-class.

The Meeting Hour

Each session should be opened with a hymn and prayer. After the lesson has been discussed and its personal application made clear there should be a little season of silent prayer. The leader should suggest what the prayer thought is to be, and if it seems wise call for a few sentence prayers to close the period.

The points of the outline can be brought out by questioning the children, and they should be encouraged to express their ideas, but not to be argumentative. In this small and intimate group the pastor will soon discover any special difficulties and be able to deal with them individually.

Select one verse as a motto or guide, and have the class commit it to memory and repeat it at every meeting. Choose the verse with great care, and be sure the children understand its simple meaning. The verse will probably remain with them through life.

A well-known evangelist asks all the converts at his meetings to commit to memory Joshua 1 : 9: "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

LESSON I

God's Call. 1 Samuel 3 : 1-10

Samuel came from a religious home and lived in the temple itself, yet he did not recognize God's voice until Eli helped him to understand. So we may fail to hear God calling us if we refuse to listen to him when he calls through

1. Nature. Psalm 19 : 1. The far-away stars speak of his majesty, the flowers at our feet tell of his care.

2. Conscience, the still, small voice within that we try to quiet but cannot, is God's means of guiding us.

3. Friends, who out of love for us and love of Jesus have tried to lead us to him.

4. The example of others. There are in every church men and women whose upright lives unconsciously recommend Jesus to all who know them.

5. The Bible. The more we read it, the more we realize that its messages are words of God sounding in our souls. If you read the First Psalm, you know that you have been told by God the truth about good men and bad.

6. The Words of Jesus. Most precious are the words of the loving Jesus our Saviour and Master which have power in our hearts.

LESSON II

Christ's Call. Mark 1 : 14-20; Acts 1 : 26

From a discussion of what it meant to these four men to become Christ's followers we pass to the question of what it means today to be a Christian.

1. The things to be given up. A follower of Jesus is

not asked to give up any innocent or harmless occupation that gives pleasure to himself and helps to make life happier and better for others. He is expected to give up selfishness, laziness, temper, bad words, foul thoughts, disobedience, untruthfulness. These are the things the Christian sacrifices.

2. The Christian gains. He gains a perfect example. John 13 : 15.

He learns how to love others. John 15 : 12.

He gets a true friend. John 15 : 14.

He gets the key to great truths. John 17 : 8.

He becomes sure of heaven. John 14 : 2-4.

He has a comfort in every sorrow. John 14 : 16.

He gains a great ambition. Philippians 3 : 14.

He gains a chance to help others. Matthew 28 : 19.

LESSON III

The Christian. Romans 5 : 8

1. Reasons for becoming a Christian :

(1) Christ loves us. He gave himself for us.

(2) We need him. Without him we can never reach our highest and best.

(3) The world needs Christians. The world is full of suffering and sadness which only the love of Christ can change.

2. Helps for the Christian life.

(1) The Bible. Suggest some simple plan for daily reading and get the class to undertake it.

(2) Prayer. Prayer is communion, talking things over with God, listening for his voice. Impress upon the children the necessity for prayer.

(3) Association with Christian people.

(4) Service—doing something for Christ. As in everything else we learn by doing.

LESSON IV

The Cost of Being a Christian

1. The Cost to Jesus. Philippians 2:6-8; Romans 5:8. The people Jesus tried to help misunderstood, hated, and killed him, yet for their sakes and ours he was lonely, hungry, homeless, despised, and went to his death.

2. The Martyrs. From Stephen, the first martyr, to the missionaries who died in the Boxer Uprising in China, the Armenians who have perished in the desert rather than deny Jesus and become Mohammedans, and the nurses and doctors who have given their lives for the poor and the sick, a countless number have followed Jesus' example.

3. The Cost Today. His call today as in every day is a call to service. Some part of every Christian's time and strength and money should be devoted directly to his service. All of our time and strength should be used in ways he would approve. Explain here about the tithe. There is:

(1) The stewardship of money. All we have really belongs to God. We must account to him for what he has placed in our keeping. Is one cent out of every ten cents too much to ask of us, when we consider the need of this great world of ours?

(2) The stewardship of worship. We are instructed *to bring—not send*—our offerings to the church. We can-

not have spiritual prosperity, or any other kind of real prosperity if we neglect the worship of God—in his sanctuary.

(3) The stewardship of time. There are 168 hours in a week. Of each day we have eight hours for labor, eight hours for sleep, and eight hours for _____? We must learn the importance of specific Christian work—in addition to working for our living. What are we doing with the sixteen hours of each Lord's Day?

(4) The stewardship of influence. Not a merely good influence, but the throwing of the whole power of a Christian personality into the work of Christ's kingdom.

(5) The stewardship of knowledge. We have been taught; then let us teach. What we know is of great value to those who have not been instructed.

(6) The stewardship of prayer. Let us definitely pray for others. Prayer is our greatest resource of power.

(7) The stewardship of personal work. We buy, sell, persuade, and plead in many ways. Shall we not tithe these opportunities and persuade others to learn of our Master?

(8) The stewardship of joy. Christians ought to be happy people. The joy of the Lord is our strength.

4. The purpose of a Christian's giving. We give ourselves and our money to help to answer the prayer Jesus taught us to make (Matt. 6 : 10), that is, to help bring in his kingdom.

5. And the reward. Some day we shall see his kingdom come (Matt. 19 : 29), and we shall hear the Master say: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord" (Matt. 25 : 21).

LESSON V

Church-membership. Matthew 16: 13-19; Acts 2: 43-47

1. The Christian Church.

(1) What it is. The following definition is taken from "Conversations on the Christian Life":

A Christian church is a body of men, women, and children, each of whom has personally accepted Jesus as Saviour and has been baptized, who have, under the guidance of God, banded themselves together for public worship, for instruction and growth in the word and will of God, and for united effort in carrying out Christ's work on earth. All true believers in all local churches make up the great universal church of Christ.

(2) The Baptist Church. Members of Baptist churches

a. Believe in the Bible as their only rule and guide.

b. Have no man-made creed but find in the New Testament the statement of their faith.

c. Believe in absolute loyalty to Jesus Christ.

d. Do not believe that any national, state, or city government should have any control of the Church. This is called the "separation of Church and State."

e. Believe that every man should have a right to worship God as he thinks is right without interference from the government, that is, full religious liberty.

(3) The local church. Explain briefly the Baptist church organization—pastor, deacons, trustees, and other church officers (such as clerk and treasurer).

(4) The Association, State Convention, and Northern Baptist Convention. Explain that these are the groupings of local churches together in order to conduct better the great enterprises of the church.

2. The reasons why a Christian should join the church :

- (1) To show his colors.
- (2) To do his share of the work.
- (3) The church is Christ's representative in the world.
- (4) Every Christian needs the help the church can give him.

3. What is expected of a church-member.

- (1) That he be loyal to his Lord and to his church.
- (2) That he try to live so as to bring no dishonor to the church.
- (3) That he support the church regularly with his money, its service regularly with his attendance, and give a share of his time and strength to its work.

LESSON VI

Church Ordinances

1. Baptism. Acts 5 : 2-9; Matthew 7 : 24, 25; 28 : 18-20.

(1) The reasons for baptism: The example of Jesus. The Command of Jesus.

(2) Is baptism necessary to salvation? No, salvation is through faith in Christ alone. Colossians 2 : 12-14.

(3) The manner of baptism. The New Testament references to baptism are always to immersion, which alone expresses the beautiful symbolism explained by Paul. Romans 6 : 3-11.

(4) Who should be baptized? Those who have first accepted Jesus as their Saviour.

2. The Communion of the Lord's Supper.

(1) The first celebration. Matthew 26 : 26-30.

Read this passage slowly to the class and help them

to get the picture in their minds and hearts. Bring out that it was communion, that is, a meal the disciples together shared with their Lord; it was a *memorial*, "in remembrance of me"; a memorial of the manner of his death for us, but also a promise of his return, "till I drink it new with you in my father's kingdom."

(2) The spirit of our observance. 1 Corinthians 11 : 20-28.

Reverently, humbly, as in the presence of Jesus.

Review and Examination

The leader must remember he is dealing with immature minds, and must follow a teaching rather than a preaching method. At the beginning of each class lesson briefly review the preceding lesson from the knowledge of the class. Require them to master the material in the same way they study their public-school lessons. At the close of the course set a simple form of examination. This may be prepared for by a drill on a comprehensive list of questions at the class session preceding the written examination, with the announcement that the examination questions will be taken from the list. Impress upon them that the examination will show their faithfulness to the class work. Make some provision for honoring those who pass the test.

It must be clearly understood that church-membership does not depend upon a mental examination. This is not a confirmation class whose graduates are to enter the church as a matter of course. The all-sufficient requirement is faith in Jesus Christ. But a simple form of examination will disclose to a careful leader whether the instruction has been understood and appropriated.

CHAPTER VIII

WORK FOR THE CHILDREN

I can forgive Jacob, schemer, deceiver, selfish coward as he was from youth to middle age, because of one sentence of his. Within it there is evidence that the mysterious Unseen Adversary had indeed "touched" him. On the morning after the conflict Jacob thought first of the children and said to Esau, "Let my lord pass on . . . and I will lead on gently . . . according to the pace of the children."

In this outline of the year's work we have not been unmindful of the children. A month is devoted to their special interests. But it is expected that local church leaders will also present the children's claims as each goal of effort is considered.

Children in the General Program

In the projected Survey it is the task of the Cradle Roll, Beginner, Primary, and Junior Department officers and teachers to call the attention of the church to the conditions which environ their work. Later, the superintendents of these departments will surely press their teachers into the teacher-training classes. When the campaign for equipment begins, the children's needs must be persistently and warmly urged. The emphasis upon evangelism should meet with quick response from elementary teachers. Those who deal with the tender hearts of children will desire to protect them from an unwise

public appeal. They will create opportunity to talk alone with each primary and junior child. They will make certain that in these interviews the children really hear and understand Jesus' words, "Suffer the little children to come unto me."

Many homes must then be visited; parents must be convinced that it is a hazardous act to thwart a child's desire to confess Christ and enter the church.

Children's Week Postponement

In the past, this great week has been observed in May. By action at Kansas City of the Committee on Children's Work at the time of the International Sunday School Convention, the date has been changed to October, 1923, for which a Baptist program will be prepared.

Two things have been agreed upon. First, denominational groups will join in various community meetings during the week. Secondly, on the final Sunday, each local church will be urged to hold its own separate meeting for its parents and church workers in order to secure some practical results from the general interest which has been aroused.

Leaflets similar to the one used this year, with full particulars and a suggestive program, can be secured by sending a self-addressed stamped envelope to the Children's Work Division, Department of Religious Education, The American Baptist Publication Society, Philadelphia, in August, 1923.

A Great Cradle Roll Campaign

Our Department of Children's Work inaugurated a nation-wide Cradle Roll Campaign during last April and

May. Complete reports are not yet in, therefore the winning State cannot be announced at this time.

Many State Directors of Children's Work and some Directors of Religious Education sounded trumpets. In some states many Cradle Rolls were revised, many names added, and many new Rolls begun. Some sleepy schools were aroused to activity. Others only opened one eye and turned over for another nap.

It has been found that the second successive campaign brings more results than the first year. So the State Directors of Children's Work, after canvassing the situation, voted to renew the effort in April and May of 1923, closing with Children's Day, the second Sunday in June.

The church which did not get into the national game this spring will thus have another chance in 1923. Those which achieved some substantial gains will find in our new plans advanced goals worthy of effort.

Reasons for a Cradle Roll Campaign

First, the Cradle Roll Department is our source of supply. It is our Sunday School Reserve Force. A small Cradle Roll Department inevitably means a small Beginners' Department and later a weak Primary Department. A large Cradle Roll, properly worked and governed, brings, in two or three years, a large increase in the school's enrolment.

The war's statistics of church-membership revealed our failure to capture this generation for Christ. The last large Community Surveys disclosed 27,000,000 boys, girls, and youth not enrolled in any Sunday school. Of these probably 12,000,000 should be in our elementary de-

partments. Let us begin to repair our costly errors of the past by capturing the babies at once.

Secondly, victory here means securing the interest of the home. Parents cannot be indifferent to the church which enrolls their babies, remembers their birthdays, offer frequent invitations to social affairs for their enjoyment, sends helpful and cheerful magazines like "Babyhood" quarterly, and through cheery, tactful visitors brings the love and good-will of the church into the home.

All this is offered freely without suggestions of offering or mite-box and thousands of parents have been won for Christ and the church through the Cradle Roll ministrations. In a Denver church more than one hundred parents of Cradle Roll Children came in one year into its membership. A well-known Denver gambler was converted through the Cradle Roll effort.

Many churches have no Cradle Roll. Many have inactive ones, wall rolls only, which might as well be rolled up and burned. We know one roll, never revised, which still carries the name of a young man who was graduated from college this year.

Results Sought

We ask that each church revise its Cradle Roll and then through pastor, board of trustees, deacons, woman's society, Sunday-school adult classes as well as lower departments, start in April a hunt for babies which shall culminate on Children's Day. If you haven't a Cradle Roll, start one. If you have one in name only, appoint a live superintendent and start the Baby Hunt.

If you have a good Cradle Roll Department, let the

whole church join in an effort to triple it and reach every unchurched home where there is a baby. In a mining-camp of five hundred they adopted recently this slogan, "Every baby on the Cradle Roll," and through persistent loving effort, even little Jewish and Catholic babies were enrolled.

Every State is expected to enter this nation-wide campaign. Your success will help your State win honors at the Northern Baptist Convention.

Seven Goals in the Campaign

We ask not merely a meaningless enrolment of names, but suggest seven definite points for achievement. These are within the reach both of large and small schools.

Goal I. The enrolment of babies during April and May. On Children's Day a recognition service for new babies with babies and parents present. Each baby should be presented in turn and its name called. Four-year-old members will be given diplomas and welcomed as members of the Beginners' Department. The summer months offer better opportunity for the attendance of little children than the following Rally Day.

Goal II. A Cradle Roll Party for babies and mothers before Children's Day. A kodak picture of this group and a "write-up" for the press will help advertize the campaign. Many churches make this a quarterly social event.

Goal III. A Cradle Roll Nursery during the hour of church worship or Sunday school, or both. Some older women not active in church work may gladly serve here, and a class of young girls can appoint members to assist in turn under supervision. Parents will welcome the

chance to attend as they did before the "kiddies" came. Tired mothers will enjoy rest and worship.

Goal IV. A Cradle Roll Class, in separate room or screened corner of Beginners' Department or hall. Here the children of two and a half and three, who often disturb the work of the department, can be both taught and entertained. We advise the course of fifty-two lessons prepared by Miss Danielson, "Object Lessons for the Cradle Roll," with the accompanying nest of blocks, objects, and story papers.

Goal V. A Parents' Class or Mothers' Class, which meets at the Sunday-school hour for the discussion of Parents' Problems. Some fine little books are now ready for use, or free discussion of assigned topics under a skilful leader may be preferred. Some churches have a monthly Mothers' Club to meet this vital need.

Goal VI. Two Appeals to Home: (1) Attractive cards carried to each child's home by a Cradle Roll visitor on or near the birthday; (2) individual pictures of all the babies displayed in a large frame in the hall of the church. Photographers usually furnish these without charge for the chance of selling copies to parents.

Goal VII. At one of the quarterly parties, the work of the "Jewel Band" can be presented. Those mothers whose hearts are opened to include less fortunate babies than their own, will enroll their children and receive the pledge cards, mite-boxes, and literature.

It must be made clear that the "Jewel Band" is not the Cradle Roll Department and does not take its place. It is a separate organization with an appeal which should gain the support of mothers in the church congregation and of others who are willing to assist in its lovely service

to orphan babies the world over. But the Cradle Roll Department must continue to reach church homes and also the unchurched and non-Christian parents, and therefore cannot afford to use a mite-box or ask for any funds. It must serve "without money and without cost" that its motives may not be misconstrued by the uninformed or prejudiced.

Fuller Details

A card sent to the Division of Children's Work, The American Baptist Publication Society, Philadelphia, will bring to you a booklet, "The Cradle Roll Department," which will give full information upon all the points mentioned above and many other helpful methods which cannot be crowded into this chapter.

Advertising the Campaign

A Poster Contest. Interest your young people in a Cradle Roll Poster Contest. Select the best for use in store windows throughout your neighborhood and in the halls and departments of your church.

Enrolment Contest. Put on a contest between different classes and organizations to secure the most Cradle Roll Babies in one month. Read the challenges publicly. This will create interest.

Announcing New Names. Awaken attention by suspending a long paper roll high on the wall above the pulpit platform. The present names may head the list. Before closing each Sunday, let representatives of competing classes or individual workers attach, in the presence of the audience, additional strips of paper bearing the names gained during that week. One winning

church's roll finally extended to the rear of the church and back again to the front. Many schools secured more than a hundred through the stimulation of this public recognition of effort.

Reporting Success

Report results in *June* to your State Director of Children's Work or, if you lack this worker, to your State Director of Religious Education. Do not forget or delay. This will help your State's standing.

An Appeal

Does your church desire to serve its community? Does it need the cooperation of Christian homes? Does it pray that parents may be led to acknowledge Christ as Saviour? Here is the way of least resistance: "And a little child shall lead them."

Advertising Suggestions

Every wide-awake school will desire to issue its own advertising for the campaign. The following is a suggested list of titles from which selections can be made for posters, bulletin-boards, and newspapers:

- Calling the Children to the Colors.
- Campaigning with the Children.
- Foundation Work.
- Springtime and the Children.
- The Children's Campaign.
- The Church and its Children.
- A Church Crusade for Children.
- Springtime Plans.

A Springtime Campaign.

"More and Better Babies"—in Church.

A Campaign for Babies.

The Babies' Campaign.

Campaigning for Babies.

Building Foundations.

Standard for a Cradle Roll Department (adopted by the Sunday School Council, January 27, 1916. Approved by the International Sunday School Association, February 17, 1916).

The church and Sunday school may assist in the religious nurture of little children in the home and insure their future membership in the Sunday school. To this end it is desirable:

1. To keep in touch with the children and parents by:

(1) Organizing a Cradle Roll of children from birth to three or four years of age, with a superintendent and any needed assistants.

(2) Recognition of membership in the Sunday school, a public roll, and an accurate, permanent record of names, birthdays, promotions, removals, parents' names, and addresses.

(3) Public promotion not later than the fourth birthday to the beginners' class or department.

2. To make definite provision for the child's early religious nurture by:

(1) Suggesting to parents appropriate stories, prayers, songs, or simple lessons preparatory to the beginners' lessons, and furnishing helpful literature when necessary.

(2) Furnishing appropriate and simple preliminary in-

struction and a sympathetic teacher for the Cradle Roll class, if there is one in the Beginners' Department. (NOTE. If children under four years of age attend Sunday school, special provision should be made for them in a Cradle Roll class.)

(3) Mothers' or parents' meetings or classes, in which topics concerning the early training of children shall be considered, and by providing a home library for their use.

3. To provide for social contact between Sunday school and home, by:

(1) Visits, messages, and invitations for special days.

(2) Recognition of birthdays

(3) A Cradle Roll Day annually.

(4) An occasional social affair for parents and children.

Standard for a Beginners' Department (adopted by the Sunday School Council, January 27, 1916. Approved by the International Sunday School Association, February 17, 1916).

The standard for the Beginners' Department is that which it is possible for a child to become during the years of four and five.

What the child becomes manifests itself in conduct.

Conduct

I. The conduct of the beginners may manifest:

1. Love, trust, and reverence for God.

2. Association of the heavenly Father with daily life.

3. Right behavior.
4. Love for God through prayer, praise, and effort to please him.
5. Love for others through acts of helpfulness.

Aims

II. To realize these ends in conduct, the child must have:

1. A knowledge of the power of God, to give love, protection, and care.
2. A consciousness of God as his heavenly Father and Jesus Christ as his friend.
3. Ideals of right conduct.
4. Opportunities for worship.
5. Opportunities for helpfulness.

Means

III. As means of realizing these ends, provision should be made for:

1. Religious instruction and religious experience suited to the child of beginners' age, secured through:
 - (1) The use of Beginners' Graded Lessons.
 - (2) The story method and informal conversation with pictures and objects.
 - (3) Contact with nature.
2. An environment which fosters religious feeling, secured by:
 - (1) Providing a separate room (curtained or screened place where room is not available).
 - (2) Making the room or corner attractive, homelike, and childlike; light and well ventilated; appropriate in color and decoration.

(3) Furnishing chairs suitable for little children (preferably arranged in a circle).

(4) Adequate materials for teacher and children.

(5) Having a separate program for the entire session where room is available.

3. Opportunities for self-expression, secured through:

(1) Worship in song, prayer, offerings, and Bible verses.

(2) Conversation, retelling of stories, and handwork.

(3) Self-control in Sunday school.

(4) Deeds of kindness possible for little children.

4. Teachers qualified by nature, training, and religious experience; that is, teachers who

(1) Possess a sympathetic understanding of child life.

(2) Have a personality attractive and helpful to children.

(3) Seek frequent contact with little children in their home, school, and play life.

(4) Graduates or students in a training course, a community training-school, or a school of principles and methods.

(5) Are continuing their specialized training in a graded union or by the reading of one specialization book a year.

(6) Lead a sincere Christian life.

5. Children of similar interests and limitations grouped into a beginners' class or department.

(1) Comprising children four and five years of age.

(2) Having a teacher or superintendent and assistants.

(3) Promoting children about six years of age to the Primary Department on annual Promotion Day.



Standard for a Primary Department (adopted by the Sunday School Council, January 27, 1916. Approved by the International Sunday School Association, February 17, 1916).

The standard for a Primary Department is that which it is possible for a child to become during the years of six, seven, and eight.

What the child becomes manifests itself in conduct.

Conduct

I. The conduct of the primary child may manifest:

1. Love, trust, reverence, and obedience to God the Father and Jesus Christ the Saviour.
2. Recognition of the heavenly Father in daily life.
3. Love of God through worship.
4. Love and reverence for God's book, God's day, and God's house.
5. Increasing power to act in response to ever-enlarging ideas of what is right and desirable.
6. Increasing spirit of obedience and helpfulness.
7. Increasing power to give love and forget self in social relations.

Aims

II. To realize these ends in conduct the child must have:

1. A knowledge of God in his love, care, might, and power to give help and guidance.
2. A consciousness of God as the heavenly Father and Jesus Christ the helper and Saviour.
3. Experience and training in worship.

4. Happy associations with God's book, God's day, and God's house.

5. Instruction concerning what is right and wrong, proper examples, and opportunities for choosing the right.

6. Opportunities for helpfulness.

7. Opportunities for play and service in cooperation with others.

Means

III. As means for realizing these ends, provision should be made for:

1. Religious instruction and religious experience suited to the children of primary age, secured through:

(1) The use of primary graded lessons.

(2) Graded primary supplemental lessons, with the Uniform Lessons when used. (Some denominations recognize only graded lessons.)

(3) The story method, with pictures, blackboard, and illustrative material.

(4) Graded correlated missionary instruction.

(5) Graded correlated temperance instruction.

2. Worship which expresses the child's religious feeling, secured through:

(1) Appropriate service of worship.

(2) Reverent atmosphere and proper environment.

(3) The teacher's spirit and manner.

(4) Contact with nature.

3. An environment which inspires order and reverence, and is conducive to worship and work, secured by:

(1) A separate room (curtained or screened place, where a room is not available), light, and well ventilated.

(2) Attractive decorations and arrangement.

- (3) Comfortable chairs and class tables.
- (4) Adequate material for teachers and children.
- (5) A separate program for entire session, where a room is available.

4. Opportunities for self-expression alone and with others, secured through:

- (1) Worship in song, prayer, and Scripture.
- (2) Conversation, retelling of stories, recalling Memory Verses, and handwork.

(3) Giving, which includes missionary offerings.

(4) Unselfishness, self-control, and acts of service.

5. Teachers qualified by nature, training, and religious experience; that is, teachers who

(1) Possess a sympathetic understanding of child life.

(2) Have a personality attractive and helpful to children.

(3) Seek frequent contact with little children in their home, school, and play life.

(4) Graduates or students in a training course, a school of principles and methods, or a community training-school.

(5) Are continuing their specialized training in a graded union or by the reading of one specialization book a year.

(6) Lead a sincere Christian life.

6. Children, six, seven, and eight years of age grouped into a class or department, according to age, interest, and ability.

(1) In a small school, a primary class separate from other classes.

(2) In a larger school, a primary department, with a superintendent, officers, class teachers, and classes comprising not more than eight children.

(3) Class groups :

a. Children approximately six years of age in first-year grade or classes.

b. Children approximately seven years of age in second-year grade or classes.

c. Children approximately eight years of age in third-year grade or classes.

(4) Promotion of children from grade to grade within the department; graduation from the third grade into the Junior Department, with recognition on the annual promotion day.

Standard for a Junior Department (adopted by the Sunday School Council, January 27, 1916. Approved by the International Sunday School Association, February 17, 1916).

The standard for a Junior Department is that which it is possible for a pupil to become during the years nine, ten, eleven, and twelve.

What the pupil becomes manifests itself in conduct.

Conduct

I. The conduct of a junior pupil may manifest :

1. Love and loyalty to God the Creator and Father, and to Jesus Christ as daily Companion, Guide, and King.

2. Acceptance and public confession of Jesus Christ as his Saviour.

3. Reverence, love, praise, and thanksgiving through worship.

4. Right choices and decisions in increasing numbers.

5. Acts in accord with ideals of moral heroism.

6. Habits of church attendance, daily Bible study, daily prayer, and systematic intelligent giving.
7. Growth in a life of service to others.
8. An unselfish and cooperative spirit in social relations.

Aims

II. To realize these ends in conduct, the pupil must have:

1. Knowledge of God in his creative and sustaining power, and of Jesus Christ in his power and majesty.
2. Personal knowledge of Jesus Christ as his Saviour.
3. Experience and training in worship.
4. Such acquaintance with the lives of heroes of the faith as will make him feel the attractiveness and value of right behavior.
5. Knowledge of Bible content and related facts of geography and history.
6. An understanding of what is meant by a Christian life for a junior child.
7. Opportunities for service.
8. Ample opportunity for social contact under guidance.

Means

III. As means for realizing these ends, provision should be made for:

1. Religious instruction and religious experiences suited to this stage of moral and spiritual development, secured through:
 - (1) The use of junior graded lessons.
 - (2) Graded junior supplemental lessons, with the Uni-

form Lessons when used. (Some denominations recognize only graded lessons.)

(3) Special studies in the life of Christ in the last year of the junior period.

(4) A combination of the story, recitation, and question methods in teaching, with use of Bible by pupils, and suitable handwork.

(5) The use of pictures, blackboards, maps, and other available illustrative material.

(6) The memorization of Scripture and church hymns related to the lesson text.

(7) Frequent competitive map, memory, and Bible drills between classes.

(8) Graded correlated missionary instruction.

(9) Graded correlated temperance instruction.

2. Worship which expresses feelings and aspirations possible to a junior child, secured through:

(1) Appropriate service of worship.

(2) Reverent atmosphere and proper environment.

(3) The superintendent's spirit and manner and the teacher's reverent participation in the service.

3. An environment which inspires natural, reverent worship, and is conducive to orderly study and work secured through:

(1) A separate room (curtained or screened place, where room is not available), light, and well-ventilated.

(2) Separated classes during lesson period (partitions, curtains, or screens).

(3) Attractive decorations and arrangement.

(4) Comfortable chairs and class tables.

(5) Adequate materials for teachers and pupils.

(6) A separate program for entire session, where a room is available.

4. Stimulation through incentives and recognition, in order that right action may become habitual, secured by:

(1) Credits given for (a) regularity, (b) punctuality, (c) systematic giving, (d) daily Bible reading and study, (e) memory work, (f) neatness and completeness in handwork, (g) church attendance.

(2) Department honor roll.

(3) Department motto, such as "Be ye doers of the word."

(4) Teacher's example and helpfulness.

(5) Exhibit of pupils' work.

5. Opportunities for self-expression in conduct, individual and social, secured through:

(1) Worship in hymn, prayer, and Scripture.

(2) Participation in class or department drills.

(3) Doing required handwork.

(4) Giving to the local church, missions, and benevolences.

(5) Departmental and individual acts of service.

(6) Signing the temperance and anticigarette pledge.

(7) Frequent social gatherings.

(8) Entering into church-membership.

6. Teachers qualified by nature, religious experience, and training; that is, teachers who

(1) Possess a sympathetic understanding of the experiences, interests, needs, and possibilities of junior boys and girls.

(2) Meet the needs of these pupils for Christian adult companionship in every-day life.

(3) Live, worship, and work in harmony with all that is desired for the pupils.

(4) Are graduates or students in a training course, a community training-school, or a school of principles and methods.

(5) Are continuing their specialized training in a graded union or by the reading of one specialization book a year.

7. Pupils of nine, ten, eleven, and twelve years of age grouped into classes or a department, according to age, sex, interest, and ability.

(1) In a small school a class of boys and a class of girls, separated from other classes.

(2) In a large school, a Junior Department, with a superintendent, officers, class teachers, and classes comprising not more than eight boys or girls.

(3) Class groups:

a. Pupils approximately nine years of age in first-year grade or classes.

b. Pupils approximately ten years of age in second-year grade or classes.

c. Pupils approximately eleven years of age in third-year grade or classes.

d. Pupils approximately twelve years of age in fourth-year grade or classes.

(4) Promotion of pupils from grade to grade within the department; graduation from the fourth grade into the Intermediate Department, with recognition on the annual promotion day.

CHAPTER IX

CHURCH VACATION SCHOOL

The time has come when we must give to the Church Vacation School its place in the unified program of the Church School. The modern school of the church not only cares for its children during the Sunday session, but during the week in a week-day session, and then, with the advent of summer, recognizes the opportunity afforded in planning a religious educational program for the children and youth of the church.

It is not a session "added on" to the Sunday school. It is rather a part of the whole educational program of the church, and the church willingly assumes the responsibility for it.

What It Is

The Church Vacation School (or as it is sometimes called, the Daily Vacation Bible School) is a school for religious education held during the summer vacation period. It should be held for sixty hours divided as follows: Three hours per day, five days each week, for four weeks; or two hours and a half per day, five days for five weeks or two hours, five days for six weeks. All sessions are held in the morning.

The program has four elements; devotional period, story, miscellaneous exercises including music, and expressional activities.

The Devotional Period should be a training in the devotional life, twenty minutes at opening and ten minutes in closing the session. One-sixth of a session should be given to this period.

The Story Period should include a conversation period with the story as its theme, the two together occupying thirty minutes, or one sixth of the session.

The Miscellaneous Period will be broken up and scattered throughout the session; thus items of it may come between the Devotional Period and the Story, between the Story and Music work, or within and following the Expressional Period. The Miscellaneous Period will include such items as habit and Americanization talks, missionary stories, calisthenics, drills in Scripture and hymns, vocabulary-building, and other appropriate exercises. One-third of the session should be used in this way.

The Expressional Period should not be given over to handwork. This is both interesting and valuable, but other lines of expressional activity are just as interesting and valuable. There should be frequent dramatization of Bible and missionary stories and life situations. There should be games of religious educational value such as Bible Baseball, Confusion; Living Map, Sword-drill, and other drills in game forms. In handwork, projects should be undertaken which will involve discussion, measurements, and investigations; e. g., building pasteboard models of temple, tabernacle, your present church, and the church you should have. Many other pieces of work may also be done, such as modeling a large relief map of Palestine, repair of church furniture, building of church vacation equipment such as blackboards, tables, sand-tables, benches, student chairs, etc.

All handwork should have one or more of the following values: illustrating the lesson or theme, utilitarian or altruistic values.

What It Will Do

The Church Vacation School will give twice as much time in one summer for religious education as the Sunday school can give in one year. On account of the length of the daily session and the five succeeding sessions each week, vastly greater progress can be made by the pupils, and impressions are so much deeper that they become lasting.

Because of the shortness of time each Sunday, the teaching of the Sunday-school lesson is in danger of becoming superficial and of being quickly forgotten. By means of drills, this partially remembered work of the Sunday school may be clarified and made permanent by the Vacation School.

Hymns and Scripture under the present system are not being memorized. The Vacation School makes of these clear and definite possessions.

The Vacation School is so attractive that it effects the following results: secures the faithful attendance of Sunday-school pupils, causes them to love the work and urge its continuation in afternoons and during the entire summer. It brings into its sessions large numbers of children who are untouched by the Sunday school.

The Vacation School will give the pastor a new vision of possibilities with children, a new hold on them, a new entrance to homes, and a new joy in service.

The Vacation School is one of the finest fields for training of workers which the church has yet discovered.

Promotion and Organization

1. In promoting a Vacation School for the first time the following steps may be taken:

(1) Form a nucleus of interested persons, the pastor being one, if at all possible.

(2) Secure free literature from your Director of Religious Education.

(3) Let the members of the nucleus thoroughly prepare themselves in order to present the Vacation School before every organization within the church.

(4) Get the pastor to give two prayer-meetings and one sermon to consideration of the Church Vacation School and its possibilities. One-half of the first prayer-meeting should be given to a presentation of the Devotional Period of a Vacation School, using the audience and not children as the school. The second half of the meeting may well be used for a discussion of the program and the possibilities. The second prayer-meeting may be given to prayer for evangelistic results among the children and for teachers who will volunteer to do the work. The sermon may well take up the theme of more adequate religious education of the right kind for our children.

(5) Get definitely fixed in the minds of all that this is a task in evangelism and not primarily a plan for entertaining and employing children.

(6) Get the church to adopt officially the Vacation School as a line of its work and to commission either the Sunday school or a special committee to proceed to its establishment.

2. The organization of a Vacation School begins as

soon as a church (or Sunday school) authorizes a special group to proceed. (Where the church as such will not take an interest, a Sunday school or other group may carry out the plan, but best results require the interest and cooperation of church and pastor.)

(1) The first step of the duly authorized group will be to appoint the following committees: *a.* Publicity; *b.* Housing and Equipment; *c.* Finance and Teachers; *d.* Lesson Courses; *e.* Administration.

(2) If the church has a committee on religious education, it should be given full consideration. In the entire field of the Vacation School adjust the work to this committee as local conditions make wise.

What Will It Cost?

This cannot be answered readily because so much depends on local conditions, ingenuity of teachers, and economy in use of materials. A school under normal conditions should not cost to exceed \$1.00 per pupil in average attendance. Great numbers of first-class schools are costing from twenty-five to seventy-five cents per pupil. Much material for handwork can be secured without cost in many communities. For suggestions, see leaflet, "Surprise Package," also "Church Vacation School Hand Book," Judson Press, 35 cents.

The money for a Vacation School should be provided as an item in the church budget. If this does not seem best, it may be provided by the Sunday school, young people's society, women's society, Brotherhood, or organized adult classes. If it is necessary to have more than one amount subscribed, this additional sum can usually be obtained by a free-will offering at the closing session

of the school. If necessary, the children may be required to make two of any articles they desire to take home, the first made to belong to the school and offered for sale at the closing session, the second article to be taken home at the close of the school if the material used is paid for. This last method is suggested only as a last resort.

The Workers' Conference

1. In order to have a Vacation School, the time to begin is as early as possible. If this is to be your first school and no action has been taken previously, make arrangements to have the nucleus suggested under "Promotion and Organization," and have a supply of literature on hand so as to be prepared to present the whole subject of the Vacation School at the *May meeting* of the Workers' Conference.

2. Learn just how much of the time of the conference will be given to the presentation of the Vacation School. Divide this time into equal parts and abide rigidly by the division.

3. In the first division, have the members of the conference take part as children and carry out a Devotional Period of a Vacation School. This should afterward be repeated in the first prayer-meeting to be devoted to the subject. (If at all possible, have the Devotional Period in this meeting of the conference directed by one who has had experience in a Vacation School.) This program should be carried out in a snappy, but in a serious and reverent way.

4. In the second portion of time, have the substance of this chapter, or the material of the leaflet literature, pre-

sented at the conference meeting by members of the nucleus referred to under "Promotion and Organization."

5. Ask the conference to act officially in launching the promotional work suggested under "Promotion and Organization."

CHAPTER X

THE SUMMER TRAINING-SCHOOL

The American Baptist Publication Society has made part of its task of religious education the nurture of State Baptist Summer Assemblies. As soon as the churches of a State Convention come to have a feeling of responsibility for their young people, inevitably the summer opportunity for training is suggested. At first individual churches attempt camps and training-conferences. But it soon becomes evident that a group of churches can do what no one church can do. This leads to an agitation of the Summer-Assembly question in the State Convention. At this point the Publication Society is ready with encouragement and advice drawn from the experiences of many States. From Ohio's first experiences at Hiawatha many years ago to the thirty Baptist Summer Assemblies of 1922, a long rich development has come. It is estimated that ten thousand Baptist young people, pastors, and church workers were in the classes and under the assembly's helpful influence this year.

Causes of Growth

The reasons for the growth of Baptist Summer-Assembly work are not hard to find. They are twofold: (1) The need of the church for consecrated, trained leaders, and (2) the need of the individual for a richer religious life and service. The ideal values in a Christian church may be lost in the commonplace. By removing to some

mountaintop of privilege and looking back on the old church, many a church-member has caught a vision of possibilities which was obscured by a too-near view. Then, too, it is possible to secure for the assembly lecturers and inspirational speakers whom the local church cannot hope to have. In a few days at an assembly a member of a small church can get what would not ordinarily come to that church in years. The assembly group will give an attitude toward Christian service, an intelligent love of the Bible, a habit of study, knowledge of approved methods, practise in expression, stirring glimpses of the coming kingdom of God, and a new sacredness to personal responsibility.

What the Assembly Seeks

At all assemblies the students are in the classroom in college buildings or in a summer auditorium, or meet frequently in the great out-of-doors during the morning hours. They take courses of study in every phase of the church's task. In the afternoon there is the rest, play, and recreational period. Then, as the sun sets, all meet on the hilltop, by the sea, or by lake or river, or possibly on the steps of a college building, and as the night shades fall engage in prayer and meditation.

Words utterly fail to express the possibilities for enrichment to those who attend the Summer Assembly. Morning devotions around the breakfast-table, prayer and Bible study at the beginning of the morning study period, the information and inspiration imparted during the study of Sunday-school needs, missionary tasks, and extension work of the kingdom, is by no means all that comes to those privileged to attend a Summer Assembly.

What do the walks and talks mean in the afternoon and early evening, walks and talks with our missionaries and missionary leaders, our Sunday-school experts and outstanding pastors? What do the group prayer-meetings mean, as all gather in such groups at the close of the day? What do the challenges to life service mean?

Ideals

The Assembly has set before itself a threefold ideal: (1) study, (2) play, and (3) inspiration. Assembly leaders are planning a three-year course of training for which an assembly diploma will be issued to the faithful student. The standardized course requires at least twenty lesson periods of satisfactory work from every student at an assembly session. When credits for three years are accumulated, and a thesis or paper is prepared, the student becomes a graduate. The diploma is issued in the name of The American Baptist Publication Society and the State Assembly. The diploma represents the honor conferred by the denomination and its expectation toward a faithful student in kingdom service.

Recreation is no less prominent a feature of the Assembly than study. It is aimed to give everybody a thoroughly happy and enjoyable time. With this end in view the best place in the State has been sought for outdoor life, joined to classroom facilities. A trained leader of recreation is usually found, who features a special sports program each day of the assembly. It is the expectation that the recreational life will be not only enjoyable but give a training in organizing play and give suggestions which can be carried back to the churches. In many churches the social life, especially of the young people,

needs enrichment and needs to be tied up to the church. Every afternoon is kept free from required classes and devoted to play.

The assembly gathers some of the choicest young people and church workers of the State. As the days pass everybody becomes acquainted. The delightful fellowship, the consideration of high themes, the call of great need, and the willingness of young hearts create an assembly spirit that is rare and wonderful. In the evening twilight, in the solemn hush of a vesper service, some great message lifts all life up to a new level and produces changes that abide. The climax of the assembly comes in the life-service appeal. In that meeting many hundreds of young Christians have made one of the tremendous decisions of their lives.

The Sunday School and the Assembly

Every Baptist Sunday school ought to feel a double concern: Are we supporting a Baptist State organization behind the assembly, and are we systematically working for a worthy delegation to the Summer Assembly?

In many States it has been difficult to start a Summer Assembly because of the indifference of the churches. No part of the church will receive more help from a good assembly than the Sunday school. If the Sunday-school leadership throughout the State is not interested in providing a training opportunity, who will be? One meeting of the Sunday-school teachers and officers during the year might well be devoted to the State Summer Assembly and means of helping. What does your assembly need in the way of equipment, buildings, more land, promotion funds, and how can your school help?

In the spring of the year every Baptist Sunday school ought to raise the question as to its delegation at the coming session of the Summer Assembly. Systematic effort should be made to spread information, arouse a desire, and carefully select the significant people. The best way to strengthen a department of the school is to send present or future leaders to an assembly. It is easy in church work to fall into ruts and to follow the line of least resistance. The assembly will jog contented workers out of their complacency. The most important people for the assembly are the young people. It will mean a great deal to any church to capture the natural leaders among the young people by the assembly appeal.

A trained Christian leadership is the outstanding need of the times in which we live. Tomorrow's world looks to the parents, pastors, teachers, so to guide, encourage, and inspire our youth that they will now seek the needed preparation for tomorrow's leadership. To bring about these results, the principle of selective conscription is recommended. We urge that churches shall not only send delegates to the Summer Assemblies, but that these delegates be encouraged to select definite courses of study to the end that they may return to put to the best possible use the methods gained at the assemblies. Delegates should be selected with a view to their fitness for the task and opportunity made for them to render this service upon their return. Members of church delegations are urged not to take identical courses, but to distribute themselves among the various departments so as to bring back to the local church the greatest contribution possible.

New Jersey has a good suggestion which has been sent out to the pastors:

The Assembly Commission asks the pastors to sit in conference with the prospective delegates from their churches to consider together the courses offered at the Summer Assembly. Pastors will render a real service to their young people by suggesting to them the appropriate courses for them to pursue, thus furthering the plans of the local church for the coming year.

Rich Lesson Courses

A suggestion as to the wealth of instruction at an assembly is found in the list of study courses offered at one Baptist Summer Assembly this year:

"The Bible as Literature" presents the literary aspects of the Bible as an aid to the understanding and interpretation of Scripture.

"India on the March" deals with outstanding stories of ancient and modern Indian Christian heroes. The Foreign Mission Book on India for young people will be the basis for this course.

"Young People and Missions" relates the young people to their missionary opportunities and possibilities.

"Personal Problems of Young Men" seeks to help the young man with some of the great questions of life.

"Modern Church Organization" considers how a local Baptist church functions through its officers, boards, and committees.

"Principles of Religious Education" emphasizes the organization and administration of religious education in the local church.

"The Church of Tomorrow" stresses the relation of the entire church to its educational task.

"The Teaching Value of the Old Testament" endeavors to help the individual grasp the wealth of teaching material for all ages in the Old Testament.

"The Trend of the Races" presents a study in race relations. Some of the great questions as to the treatment of the Negro in America will be considered.

"Servants of the King" and "Comrades in Service" set forth some of the foremost missionary heroes.

"Personal Problems of Young Women" shows that the future of any country is dependent upon its womanhood—and how she can best influence the life of today.

"The Rural Sunday School" states the principle underlying a successful rural Sunday school. This course ought to be taken by all young people from rural communities.

"Stewardship" gives the fundamental relationship of the individual to God, money, possessions, and talents.

"How we got our Bible" tells us about the origin of the Bible.

"Normal Course in Missions" acquaints the leaders of mission study groups with outstanding methods in the teaching and presentation of missions.

"Social Problems" covers some of the pressing social problems of today.

"The Church and the Home" tell us how the church may reach and influence the home.

"Denominational Organization" states the way our great denomination functions through Associational, State, and national units; as well as the relationship of our various boards and societies to each other in accomplishing our kingdom task.

"Teaching Values of the New Testament" acquaints the individual with the truths and principles of the gospel of Christ, and aids in the formation of a background for the instruction of youth in the principles of Christianity.

"Organizing the Church to Promote Missions" sets forth ways and means for enlisting the interest of the entire church in our missionary enterprises.

"Work for New Americans" tells you how to help the foreigner in your midst by acquaintance with his characteristics and his needs.

"Recreational Leadership" gives practical suggestions as to how you can enhance the social features of your church.

"Elementary Department (the Junior)" discusses various phases and methods of conducting a Junior Department.

"Parent Teacher Cooperation" states some practical methods of securing the hearty cooperation of the home in the religious training of childhood and youth.

"Books with a Religious Value" aims at the improvement of home, church, and self, through the reading of worth-while books.

"Missionary Education in the Local Church" gives some of the practical methods used in the local church in the impartation of missionary information.

"Drama and Pageantry" sets forth definite suggestions as to the use of the drama and pageant in the enrichment of the special days of the church in the portrayal of religious truths.

"The Training of the Child" deals with some of the hard and difficult problems a parent must face in the training of children.

"Religious Music" covers the why and how of developing worshipful programs in all of the services of the church.

"Church Vacation School" traces the fundamental

principles as to organizing and maintaining a church vacation school in the local church. Practical suggestions for doing the job.

"The Home, the School of Religious Nurture" shows how the home might become a greater factor in the religious life.

Quotations from Various States

Perhaps no better way can be found of giving an impression of the rich many-sided development of Summer Assembly work under many leaders than in a series of quotations.

West Virginia

The West Virginia Baptist Assembly came into being during the session of the West Virginia Baptist General Association at Fairmont, October 15, 1909. It was the earnest ambition of its promoters to provide for the deepening of the spiritual life of our young people, and to furnish for them such a training in religious education as would equip them for efficient work in the churches. Consequently these two needs have been uppermost in the minds of the management in arranging the programs each year. It was not overlooked that this must be the only vacation that many of our people would have, so recreational and fellowship features have been amply provided. Thus, the Assembly has been a most happy and enjoyable occasion as well as a most profitable one in educational and inspirational upbuilding. From the beginning, all who have attended have been expected to do the work required for the Regular Certificate; consequently our Assembly has had an enviable record among similar institutions for certificates granted. For several years past, the number of these conferred at the closing session has averaged above one hundred and fifty. It is expected that in the future no one will be admitted who does not purpose to take the work required for certificate honors. This means the hearing and taking of notes on at least twenty lectures.

New Jersey

The Assembly is a builder of life. Its program today meets the demand of the church for young people with an ever-enlarging vision and an ever-increasing service with relation to the local church and her kingdom enterprises. *The Assembly is a discoverer and trainer of leaders.* Its faculty, out of rich Christian experience, enriches youth, inspiring and developing their highest possibilities for life services. *The Assembly is a place of Christian fellowship.* Its spirit is expressed in the motto, "Our Best for Him." Greeting chums in vacation time, newly formed friendships, the refreshing draft of learning and ideals send youth back to the home church more fully to share the responsibilities of his kingdom.

New England

The School of Methods enters upon its seventh year with every prospect of the largest attendance in its history, and the largest and most complete curriculum ever offered. The cooperation of the Newton Summer School should mean a considerable increase in the number of ministers present. Our enlarged courses due to this fact are available, however, to delegates other than ministers. The Committee has arranged a finer program than ever, if possible, for the Ocean Park work. The long troubling camp situation has been cared for with the lease of fifteen acres of land back of Bethshalom.

Doctor Peterson writes: We use very lavishly during the year slides of Ocean Park in all the New England States. From the first of January they are used two or three times every week on an average. Then, of course, we present the Assembly at all the Associational gatherings of the churches and Sunday schools that we visit, and make a very extensive use of the prospectus.

Iowa

And, what can we say of our beautiful, shaded Assembly park? Its praises have oft been sung. Its cool shady walks, the path down to the old spring, the adventures experienced in "Wild Cat Glen," the joys of a swim in the river, and even "home talent

night" in the old pavilion. All who have visited Iowa Falls speak of its beauty as an ideal place for a Summer Assembly. The city is justly famed as the scenic city of Iowa, and added to its natural beauty and attractiveness, it is unsurpassed as a clean, moral, and progressive city.

Illinois

The Recreation. Our recreational director will be Secretary Roy A. Crawford, of the Alton Y. M. C. A. The morning hours will be given over to study, but the afternoons and part of the evening hours will be spent in fun and fellowship, play and rest. Bring your racket, as there are four fine, new tennis-courts on campus. Besides the large athletic field with its ball diamond, plenty of opportunity will be provided to play volleyball, quoits, croquet, etc. Small launches may be rented for trips up the Mississippi. A special excursion will be held on Wednesday afternoon and evening. The boys will find the "Y" swimming-pool at their disposal, and efforts are being made to secure the use of the new pool at the military academy for the girls. Come prepared to play, and play hard. Bring your "glad rags" with you.

California

"Somebody actually asked me if there was going to be any fun at Asilomar this year." Think of that—feature it! Well, I was there last year, every meal. It was worth the trip just to watch folks eat hot cakes. Some say that was not part of the recreation, but I'm not so sure about that. There are several things I seem to remember best of the ten days and nights of fun and frolic—and there'll be more to remember this year, for Laurel Sweitzer is going to pilot the recreation—that means zip, snap, pep, and all that sort of thing, you know. I've got a dandy picture of Harry Kern trying to jump twenty-one feet in the broad jump. He didn't. I've got another of Tommy coming in last and late, in the mile run. I understand Lucian Self is still wearing a bandage where the Pacific Ocean knocked him against the California coast. I'm not sure but Lucile Hurlbut is still in the Del Monte Maze; I didn't see her get out. They say Dewey

Purkey was seen alone, occasionally—as was Vic Bowen. The party (plural) guilty of throwing stones on the roof of the girls' tent house is known! Veda Hamlin caught a cold, but it couldn't keep up with her and "Doc" Thomas. There was some "recreation by couples" according to Florence and Pansy—but it's not for me to say. "I saw Dr. 'Jimmy' White pick up his 7,964th pretty shell. He shipped them all to Chicago." Some of the favorite expressions of the Assembly: Louis Denlis, "Thank you, I WILL take some more." Beulah Dye, "Let's sing that once more." Ruth Sweitzer, "Hurry up, there goes the breakfast-bell." Lillian Thomas, "Oh, where is my dinner tag?" Everybody, "She threw it out of the windo-ow."

Fun? There was plenty of it. And the NIGHT CAPS were a scream. Better bring along your camera, you'll need it. Lots of things happen you can't remember unless you see a picture of the "happeneth."

Ohio

The Assembly Certificate is granted for attendance and note-book work on twenty lectures, five of each of the required courses, and five from elective courses.

A Blue Seal will be attached to the Certificate for a brief written review of a book on religious education.

A Red Seal is granted for satisfactory work in a Leadership Course.

A Gold Seal is granted for a book review and for work in a Leadership Course

The Assembly Diploma is granted for three years' work or sixty lectures.

The Ohio Baptist Assembly is an organization duly incorporated under the laws of the State of Ohio, as a corporation not for profit, for the express purpose of carrying on this summer Bible training-school work. The organization provides for four classes of membership, as follows:

1. Life Member. Any individual, church, or society paying into an endowment fund for the support of the Assembly work the sum of \$100 or more.

2. Sustaining Member. Any individual, church, or society pay-

ing toward the support of the Assembly work the sum of \$10 or more each year. In return each Sustaining Member will receive season tickets equal to the full amount paid.

3. Cooperating Member. Any church, Sunday-school class, or society purchasing one or more season tickets each year.

4. Annual Member. Any individual purchasing one season ticket.

Every member will be entitled to a vote in all of the general business meetings of the organization.

Washington

For the protection of our young people, we wish it understood that from the time they arrive at Burton until they depart for home, they are under the supervision of the Assembly, and will not be given leave of absence except under written request of parents or guardian. All parties conducted on the grounds must be chaperoned by some one approved of by the Board of Directors.

Oregon

Would you like—

To know Baptist young people from all parts of Oregon?

To bathe in the Columbia River's tide-water?

To play and hike and have lots of fun?

To behold the golden glory of the sunset over Mt. St. Helens, Mt. Adams, and Mt. Hood—an extensive view across the Columbia unexcelled in natural beauty?

To study under the direction of devout and able teachers and hear soul-stirring messages on Christianity and world problems?

To secure a new vision for Christian service?

Then come to Columbia City Assembly.

Colorado

Recreation Stunts—

Blue Bell Cañon, including the Royal Arch, 3 hours.

Flagstaff Peak to Panorama Park, 4 hours.

Green Mountains by the Flatirons and Camel's Back, 5 hours.

Gregory Cañon, 1 hour.

Sunshine Cañon to Red Rocks and Mt. Sanitos, 2 hours.

Boulder Cañon to Lover's Leap, including Boulder Falls, Power Plant, the Perfect Tree, and Nederland Lake.

A hike will be made each day to one of the points suggested. Sometimes lunch will be taken, steak-frys will be enjoyed, and the sunset service will be held on a mountaintop. If the hikes are too long for all there will be plans for a later party to meet the first group for dinner together on the hill.

The Future of the Summer Training School

The Workers' Conference ought to inform itself of the present situation in your State Assembly and then go further. It ought to seek a glimpse of the possible development of the assembly, and stop to dream with the State Director. Ask him to outline his future plans and suggest what is in his heart to pray for. The meeting ought not to close without a season of prayer for those who are carrying this burden, and for the Baptist young people of the State. At Ocean Park they have adopted as a school hymn Whittier's beautiful words:

Dear Lord and Father of Mankind,
 Forgive our feverish ways;
Reclothe us in our rightful mind,
In purer lives thy service find,
 In deeper reverence, praise.

In simple trust like those who heard
 Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
 Rise up and follow thee.

O Sabbath rest by Galilee!
 O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
 Interpreted by love!

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heat of our desire
The coolness of thy balm;
Let sense be dumb, the flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!





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